

The CHRISTIAN CENTURY

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Some Good Stories—Old and New

BY JAMES S. KIRTLEY.

The story is sometimes told around Cincinnati, that, on a visit of the poet, Longfellow, to his friend, Judge Nicholas Longworth, Sr., from whose vineyard he got the suggestion for his poem, "Catawba Wine," he called the attention of Longworth to the similarity of their names and that Longworth straightened himself up and, in the language of Pope, replied, "Worth makes the man, the want of it the fellow."

Rev. Mr. Murray, rector of the Episcopal church, told that moss-covered story of the pups in the presence of Rev. Dr. Reed, pastor of the Presbyterian church. A man offered a pup, for sale, to a Presbyterian and represented it as a Presbyterian pup. The next day the Presbyterian heard him trying to sell it to an Episcopalian and representing it as an Episcopalian pup. He took the man to task for telling a falsehood. "It was a Presbyterian, then," he coolly replied, "but it has since got its eyes open." "Yes," flashed back the brilliant Doctor Reed, "a confirmed puppy!"

I heard John Sherman speak, in Cincinnati, during the Garfield and Arthur campaign of 1880. It was at a time when a certain slang phrase was having its vogue. After severely arraigning the Democratic party for its alleged blunders, he asked, "Now, my fellow citizens, are you willing to see the affairs of this great nation pass into the hands of such a party?" From all over the house came cries of "No-o-o-o!" "No-o-o-o!" "Nev-er-r-r!" "Nev-er-r-r-r!" When they were quieting down, one man, away back in the gallery, yelled out, "Har-dly ever-r-r!" And even John Sherman joined in the merriment, with his sardonic smile.

It is not exactly repartee, but something much like it, when the little white girl, Katie, and the little Negro girl, Julie, were playing dolls. Katie said she would take her dolls and go to England. The other said she would take hers and go to France. The first one then chose Germany and thus they went, till all known countries seemed to be pre-empted. Finally Katie said, "I'll take my dolls to Turkey and Greece." That was a poser to Julie, who had never heard of those two countries. She thought a moment and then slowly came back, with "I'll take—my dolls—to chicken—and gravy."

A Key to Maeterlinck

The Unsoulful Member of the Family holds much the same opinion of the great Belgian master as did the "simple cow" of the ballad, who "browsed beside the door." He "did not think much of Maeterlinck, and would not, furthermore."

"I don't so much mind his essays," he granted one evening, as he hunted for his overcoat, and made general preparations for departure, "and that 'Life of the Bee' was certainly interesting. But the plays, the plays! Why, they sound like some one trying to give an idiot a French lesson. The eternal repetition is a most unnatural thing. Nobody out of an asylum ever talked that way. I remember one play where the heroine and her nurse actually used a whole page to find out that it was the moon they were looking at."

"That must have been the 'Princesse Maleine,'" suggested the Soulfulest Member, calmly, looking up from "The Blue Bird." "But are you sure that people never, never talk that way?"

"Of course they don't," said he, struggling with his other overshoe. "At least not out of homes for the feeble-minded."

"Where's my latch-key?"

"Your key?" asked Mother.

"What key?" asked the Soulfulest Member.

"Yes, my key. My latch-key."

"You've lost the key?"

"Yes, it's lost."

"Yo' los' yo' key, suh?" This was old Katie, coming out of the kitchen.

"Yes, I've lost my latch-key. Did you see the key, Katie?"

"See de key? See de key? Sure I saw de key. Here's yo' key, suh." She dived into the kitchen, and came back triumphant. "Here's yo' key."

"The key? Where did you find it? Don't hunt any more, Mother. Katie's found the key."

"Found the key? Are you sure?"

"Yes, she's found the key."

The Soulfulest Member looked up from her "Blue Bird" and giggled. But by that time the front door had banged.

And even if it had not, you could never have convinced the Unsoulful Member that for the last ten minutes he had been talking excellent Maeterlinck.—*The Century Magazine.*

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BY JOSIAH STRONG

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

The Waiting Lands



IT IS A FAVORITE FIGURE OF SPEECH with interpreters of Christianity to speak of the world as anxiously waiting for the coming of the gospel to every land. The Bible furnished the warrant for this form of speech. The islands are described as waiting for the law of God. Ethiopia stretches out her hands in appeal. Seba and Sheba offer gifts. The coast lands await with expectancy the messengers of the truth. The feet of those who bring good tidings of peace are beautiful upon the mountains.

Not less urgent and definite have been the utterances of the heroes of missionary work through the centuries. They marked already the beginnings of the world-wide acceptance of the cross. They could not doubt that, where they had seen the small successes of their ministry the future would witness great searchings of heart. And it may be affirmed with emphasis that the progress of missionary endeavor has found a welcome under every sky.

Yet it may well be asked, To what extent are the nations consciously waiting for the gospel? Is it true that the peoples of the Orient are to any appreciable extent expectant of the coming of Christian forces to their relief? In fact are they aware that they have ought to gain from Christian and western lands? Do they welcome with satisfaction those signs of Christian influence in their lands? Or have they any belief that the future lies in the direction of the gospel of Jesus?

Of course the answer is almost self-evident. Beyond the company of those converted natives whose souls have been lightened by wisdom from on high, and that wider group of inquiring people who are interested in Christianity partly because of its physical benefits and partly because of its higher teachings, the great oriental world is as yet unaware that there is such a thing as Christianity.

The vast population of China is almost wholly unconscious of any force outside of itself. The people of Japan, more alert, are still at heart convinced that Christianity is imitable rather as a western manner of behavior than a serious ideal to be wrought into character. The people of India, long under the dominance of the English race, have for the most part no thought of giving up their ancient and venerated religions. With many modifications of heathen customs, India still remains, outside the small circle of Christian influence, a vast unconscious, unaware, uninterested race.

In Turkey up to the present hour missionary work among the Turkish peoples themselves is absolutely impossible. It is only to the subject races like the Syrians, Armenians and Copts that the gospel can be freely taken. To attempt to convert Mohammedans is regarded as a state offense. And Africa is for the most part a great dark continent in which to a great extent even the common forms of civilized life are unknown and undesired.

To what extent then can the Christian world speak of the "waiting" lands beyond the sea? Is not the supposition that the heathen world wants Christianity gratuitous and unwarranted? To what extent can it be maintained that the natives of Asia and Africa have the slightest concern for the preaching of the gospel within their borders?

Of course it is probable that few people are misled by the forms of speech employed in fervid missionary appeals. Every movement is likely to fall into certain mannerisms which do not exactly describe the facts, and are likely to leave an erroneous impression upon the minds of those who listen. And the claim that the non-Christian world is consciously waiting for the message of Christianity must be construed as one of these emphatic utterances which needs some manner of correction.

But herein lies the very problem of Christianity. If the lands of the Orient were waiting consciously and eagerly for the gospel the task would be far simpler than it is. Christianity must create the demand for its teachings as well as offer the supply. This makes the work all the more inspiring because of its very vastness.

It is almost a parallel to the problem presented to Christianity by the Roman empire in the first Christian century. Rome was not only inhospitable to the Christian faith, it was unconscious of it. Even the persecutions of the Christians were for a long time merely local and without special significance. If the empire had been awake to its need of the gospel the great adventure of early missionary activity would have been far simpler. Even if Rome had been definitely hostile to the church, it would at least have proved that the new faith was arousing attention. But it was long before either of these conditions prevailed.

It is just such a condition which faces the church today in mission lands. It is not merely responding to a call nor meeting a demand. It must inspire the call and create the demand. In other words its enterprise is far more ambitious, costly and inspiring than it is usually interpreted to be. It is no holiday occupation. It is no summer diversion. It is a world task, so imperial and awe-inspiring that the man of vision and of ambition stands before it challenged to take a worthy part in the most alluring business which the world today offers him.

The lands are waiting indeed, but they are waiting in a sense more profound than the most convinced advocate of missions can possibly express. And their waiting is not less eloquent in its appeal because they are unconscious of their need and their opportunity. Even so was Rome, and the task seemed even more hopeless in imperial days. But men of faith wrought mightily and prevailed, and the church has come to something of its own in the lands where once the emperors reigned. Even so must it reach supremacy of achievement and service in the waiting lands of the far East.

Social Survey

BY ORVIS F. JORDAN.

Reducing the Cost of Living

It is a wise economist who can answer the most interesting question to every householder, Why is the cost of living so high? There are doubtless many forces at work, such as increased gold supply, immigration, growth of extravagant tastes, and others. There can be no doubt that the spread of the delivery system has also added greatly to the cost of living. The woman who has the department store wagon travel twelve miles with a spool of thread, pays for this service in the end.

In some communities, the organization of the middlemen and the retail men into compact organizations have boosted the prices. Such organizations have secured restrictive legislation preventing farmers from retailing their wares in town and have often agreed on schedules of prices. Several experiments are now being tried to reduce the cost of living. One is the municipal market. The mayor of Indianapolis has led the way and showed he could retail potatoes at less than half the grocery man's price. He also succeeded in cutting the price of meat from twenty-five to thirty-five per cent.

The mayor of Des Moines found that Des Moines was paying three dollars a bushel of potatoes when Dubuque was getting them for half that price. He turned the city hall into a market and prices on a number of articles dropped phenomenally. In other communities, the co-operative store idea which is so popular in England, has been introduced. Stock in the store is sold in small blocks, a man hired to run the store and the profits are divided. Retail men of their own accord are establishing cash markets where goods are sold at low prices to be carried away by the consumer.

There is one way in which we may speak of the present period as "hard times." It is true the country is employed but the wages have not by any means advanced with the cost of living. A Federal employe whom we know still gets his twelve hundred dollars a year the same as he got fifteen years ago. He figures he has just half the salary he once had. The people are going to demand of their leaders some relief. It must come first by taking away tariff protection from our fattening corporations.

Heredity, Environment and Free-will

A former generation of students made much of heredity as a determining force in the life of the individual. When it was held that acquired characteristics were transmitted, it was believed that race progress might be handed on from generation to generation through the physical heredity. Weissman has destroyed, however, our belief in the transmission of acquired characteristics. A father influences his child more by the child's imitation of him than through the physical connection. We have just been laying great stress, therefore, on the necessity of correct environment of the child.

The celebrated Jukes family of criminals did not yield criminals when the little child was taken from them and reared in a normal atmosphere. It is time, however, for us to sound the note of the freedom of the individual. It is not inevitable that a man who lives in a New York tenement should drink. It is not inevitable that a factory environment will produce a fixed kind of man. John Mitchell and Charles Stelzle are factory men who have become different. It is not necessary to believe that either physical or social heredity are absolutely determinative for we have our greatest philosopher Socrates appearing with a mid-wife for mother. Martin Luther was the son of a peasant. Two great philosophers, Kant and Herbert Spencer, were weaklings in childhood. Abraham Lincoln was the son of "poor whites" and grew up in their environment.

And proceeding farther, we may take the reverse of this truth. The sons of great men are not themselves great men. Great men appear as high peaks above the plain. They are solitary individuals, without great parentage and without great children. To account for genius is to account for a free individual who made correct choices and followed the right leadings. We shall not proceed far in building up a great human race if we are to admit ourselves caught in the cog wheels of a terrible determinism of either heredity or environment. Some measure of individual freedom must exist or the social program is impossible.

—Soul agony spells victory every time—whether you can discover the result or no.—R. J. Campbell.

War and Peace

It is a great change of attitude among men for them to cease to idealize the soldier. From the days of Homer's Iliad to within the present generation, the world's heroes have been for the most part soldiers. Nor can it be denied that the practice of arms has developed certain manly virtues. There is nothing like army life to destroy individualism, and to arouse the group spirit. When wars have been waged in behalf of great ideas, there has been growth of idealism through war. Patriotism has been stronger in military nations.

We are just now looking around to find some moral substitute for war. In spite of these considerations, however, the consciousness of the evil wrought through war grows upon the race. There is a new sacredness to human life in these modern times which makes us shrink from capital punishment and induces us to care for even the unfit of the race with tenderness. War with its wholesale butchery has come to be unthinkable. We are coming to realize something of the terrible economic drain of war and the preparations for war.

All Europe groans today under a burden of intolerable taxation that the great destroyers of human life may be built up. Not only is the money wasted which goes into munitions of war but the economic loss of the soldier's time as he lies in camp is tremendous. Nor do we find life in the standing army a good training for citizenship. Most of the time is spent at things which have no relation to the real tasks of life. The dissipation, the factional spirit, the habits of idleness that are cultivated in the camp are decidedly against any real efficiency in after life. Above everything else, the whole practice of wholesale butchery is against the Christian ideal of human brotherhood. It is impossible to believe in brotherhood and the profession of wholesale murder at one and the same time.

Forces Operating for Peace

For nearly a year there has been a peace society in London which has continued its agitation and scattered its literature over the world. In this country we have a respectable journal advocating peace called *The Advocate of Peace*. Through the work of this journal the formation of local peace societies is encouraged. There is an international movement on to organize juvenile peace societies among the school children.

The writings of Count Tolstoi have been translated into the languages of the civilized world and scattered everywhere. He advocated the non-resistant attitude toward violence. The socialist movement has been opposed to war. It insists that it is the proletariat that has to furnish "cannon's flesh," men to be butchered in war, and that the upper classes keep out of the fray or hold safe positions as officers. The first of the great religious denominations to stand out against war was the Quaker denomination. These brave people have suffered much at different times rather than go to war. It was not until our own time, however, that there was any official recognition by the governments of the world of the growing sentiment against war.

In 1899 the Czar of Russia called a council of the nations at The Hague. This council agreed in prohibiting certain of the greatest barbarisms of warfare such as explosives dropped from balloons and the bullets that spread when they hit a human body. A later council was called in 1907 to further consider the limitation of the inhumanities of war-fare. At this council action was taken looking toward the forming of a permanent court of arbitration and the reduction of armaments. The next meeting of the peace conference will be held in 1915 at which time we may hope for still further advance steps. The most practical issue before us at the present time is the pending treaty between France, England and the United States which our senate has not yet ratified. The pressure of the Christian forces in this country should be brought to bear upon the political powers to secure the closing of this treaty.

—Divorce in the United States is increasing at a rate three times faster than the increase in population, according to statistics gathered by Prof. Francis G. Peabody, of Harvard. Prof. Peabody explained the situation thus: "The divorce evil is a sign, not of decadence, but of transition, the cost of progress paid in the emergence of a more stable social order. It is a symptom rather than a disease. This symptom is caused primarily by the social disease of restlessness, the excitation of the nerves of motion, the condition which may be described as Americanitis. This disease in family life takes the form of rebellion, migratoriness and change."

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

A Remarkable Church

St. Thomas Episcopal Church, New York, is believed to have broken all records in this or any other country during the past six and one-half years. In August, 1905, its edifice, a landmark in Fifth Avenue, six blocks south of the entrance to Central Park, burned and there has followed a long period of uncertainty. This uncertainty arose, not over removal from the field, but over the problem of a place to work and worship during the two to four years required to rebuild. At one time the plan of buying another site, building temporarily upon it, and later selling it, was decided upon. Finally, the plan was adopted of erecting a temporary edifice, and building the permanent one around and above it.

Keeping the new church down in size until it accommodates only 1,800 out of a communicant list of 3,800, and cutting off every possible expense, so great were the requirements of the location that \$1,100,000 was the lowest estimate. Even then \$500,000 worth of windows and other enrichments have had to be put over, and cheaper and temporary ones used for the present. With temporary house and no parish room, there have been times when the congregation had no place to worship in and organizations none to work in. In spite of these handicaps there has been no falling off but actual growth in gifts. Communicants have increased by almost 1,000; they increased 280 last year. And, since the fire of 1905 St. Thomas congregation has given to missions and charity, altogether beyond its own limits, more than the \$1,100,000 which it is putting into its new edifice.

Nor is this record all. While raising the large sum for its new church, it has broken all records, American or otherwise, in the amount given to others when compared with that expended upon its own work and worship. With rebuilding problems in hand, it gave last year \$48,000 for its own maintenance, and exactly six times that amount to causes wholly outside itself. Its pew rents last year amounted to \$52,500, and offertories on its plates on Sundays to \$65,500 more. Its gifts to missions outside of New York were \$89,000, and its total gifts for the year \$308,000. Its record of personal volunteer work is not less remarkable than its money gifts. The number of its volunteer young laymen reaches one hundred, and its women workers are many times that number.

A New Baptist Board

A board of education has been formed in the Northern Baptist Convention, and has just held its first meeting. It is now in search of a general secretary. When he is found headquarters will be established, and a new branch of Baptist work founded. The Northern Baptist Convention meets at Des Moines in May, at which time the new board will be fully constituted.

The purposes of the new board are: 1. To look into conditions of all colleges claiming Baptist support and patronage, and determine what of their number should be fostered and strengthened with larger resources from Baptists. Having determined upon them, the board's work will be to secure, if possible, such larger financial support. 2. To take hold of Christian work among students in educational institutions and to see that Baptists more nearly do their share of this work.

President Faunce of Brown University, Rev. Dr. C. A. Barbour of Rochester, and Rev. Dr. G. E. Horr of Boston, are three of the nine members of this new board. A conference of representatives of Baptist colleges and of Baptists in the State Universities of the Middle West is to be held next May in connection with the Des Moines convention.

Baptists and Russia

Four conditions were made by Russian officials in the matter of founding a Baptist Bible College in St. Petersburg. These were: First, That the site might be purchased only through an established, or legal church; second, That not more than \$2,500 may be expended for land, unless further permission be obtained; third, That there can be no arts course that might compete with Russian schools; and fourth, That no student study or professor teach any political topic. Some Russian Orthodox Church must be found

through which to buy and by which to hold the title.

The chief argument used to secure the concessions named was that if the college were not founded in St. Petersburg it would be in Berlin, and that Russian students, going to Germany, might imbibe ideas which Russian officials would wish they did not. Russians are extremely sensitive at this time over the abrogation of the treaty of 1832, and they take much to heart the fact that Americans sympathized with Japan and not with them in the last war in the Far West.

President MacArthur of the Alliance, who secured the concessions, came near defeating his own cause, and getting into prison as well, by taking part way with him some resolutions adopted by New York ministers on the subject of Russia's treatment of Jews. By accident he looked at them while in London, discovered their inflammable character, and declined to carry them further. News of them reached Russia while he was there, however, and put him in such false position that he has issued a statement concerning the whole matter. He had intended to go round the world, but found so many demands in America and England that he has postponed his world tour for a year. He will not accept the Atlanta call.

An Itinerant Ministry

Most of us have held the notion that the ministry of the Episcopal church was one of the most stable in the country. But from a statement in the *Living Church* (Episcopalian) the "average duration of any priest's tenure of his charge is two and one-half years." We are forced to the conclusion that the ministry forms a mournful procession, accepting, against their will many times, the lot of the pilgrim and the contentment that looks for little more than food and raiment. The Greek Church ordinarily leaves a priest in the parish to which he was first appointed. Our Protestant churches fly to the other extreme. The frequent changes which all church calendars show indicate that something is radically wrong. The *Living Church* surveys the situation as follows:

"Under these conditions the clergy cannot become a great family. They are more or less transients, making a halt on their journey across the continent. They cannot act as a unit, because they are not a unit. And the burden falls just upon those dioceses that can least afford it, that is upon the missionary dioceses. In some of them the only person who has a secure tenure of office is the Bishop himself, for there are more missionary districts than are so named in documents. It is obvious that this system has serious drawbacks, vastly detrimental to the welfare of the Church. If one parish is weak the diocese is hampered; but if a whole diocese is weak, the whole Church suffers."

After discussing some of the difficulties that arise between priest and people, the invasion of each other's rights, and those violations of propriety which we have all inflicted and all endured, the writer suggests a remedy:

"If the wardens would take hold, or the vestry, and organize the work instead of organizing the complaints, they might succeed in shaming the parson into becoming a good workman. He had some vocation, or he would not have taken holy orders. If the parish makes him, it is a fair return to the devoted band of clergy who have made parishes. It is scarcely an exaggeration to say that all of the successful and prominent parishes of the country were made so in the face of bitter opposition. The people did their utmost to resist the claims of the Lord to mastery over them. If they have a spark of gratitude in them, if they could but remember the infinite patience with which some priest worked upon such unpromising material, would not some parish have the grace to return the benefit and try to redeem a priest from making shipwreck of his life, to say nothing of the possibility of losing his soul? Such experiments would at least reduce the itinerancy of the clergy and add inestimably to the stability of the church's work throughout the land."

Those who believe that the churches of Episcopal forms of government tend to settled conditions in the ministry more than those of congregational will find much instruction in the above. Too often we have assigned the restlessness of our congregations, and the resulting changes in the pulpit, to a democracy which was little better than a mild form of anarchy. The fact is that people are human and have their likes and dislikes under any form of government; and the minister's tenure of office depends almost wholly upon himself. Those ministers who think that the ministerial changes represent a one-sided problem, and that a harsh and unjust one, should sit in the pews occasionally, and see the minister with a layman's eyes, and hear him with a layman's ears. A change by him occasionally from pulpit to pew would reveal the fact that there are two sides to the question; and, after all, there is as much charity at least in the pews for the pulpit as there is in the pulpit for the pews. Once the parson held his office by virtue of his calling; now he must hold it according to the eternal law of fitness.

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
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Foreign Missions

The special phase of Foreign Missions we are invited to consider this week is designated by the explanatory words: "The Foreign Christian Missionary Society; its organization and fields of labor." Of the origin and work of the Foreign Society this statement appears in the Year Book of the Disciples of Christ:—"This Society was organized in Louisville, Ky., October 21, 1875. It is incorporated under the laws of the state of Ohio. Its principle place of business is in Cincinnati. Its object is to make disciples of all nations and teach them to observe all things whatsoever Christ has commanded."

The President of the Foreign Christian Missionary Society is A. McLean. To him more than to any other man the Disciples owe their knowledge of missions and their sense of responsibility for the evangelization of the world. It has ever been his ambition to serve. Professor Chas. Louis Loom writes of him: "I really feel that he has been given to us providentially, for I cannot think that a more efficient man for his office could have been given to us. Brother McLean is in the highest degree conscientious in all respects. He fears and loves God as few men whom I know. You may always rely upon him as determined to do what is right. He wants to do the best for the Master's cause in the conversion of the world. Rely on him always."

The other offices of the Society are filled by ministers, teachers, business and professional men, all of whom are worthy of confidence. They are intellectually and spiritually fitted for the places they hold. Their responsibilities are great. They have not only to decide what fields to enter and how the money contributed by the churches shall be expended, but also what sort of message shall be delivered. When they choose a missionary, they choose the kind of gospel that is to be preached. Recent discussions have shown how careful and wise the Executive Committee of the Society has been in selecting its missionaries. The members of the committee understand the needs of the foreign fields and they are sending out the most capable men and women they can find.

The Foreign Society does work in Japan, China, Philippine Islands, India, Cuba, Africa, Norway, Sweden, Denmark, and England. Its work is evangelistic, educational, medical, literary and benevolent. Its force consists of 169 missionaries, and 759 native evangelists, teachers, and helpers, a total of 928. Its schools number 95, with 5,006 pupils. It has 24 hospitals and dispensaries. In these 157,988 patients were treated last year. The membership in 248 Sunday-schools is 16,200. 295 native students are preparing for the ministry. Four presses are printing books, Scriptures, tracts, and Sunday-school literature in four languages.

Of the fields in which the Foreign Society has laborers, China is probably attracting more attention at the present than any other. China is entering the family of modern nations. For the changes that have come and are yet to come in China the missionary has a large share of responsibility. As the editor of The Independent

said recently, the nation that is opposed to progress, to be consistent, must keep the missionary out. He is a disturber of ancient customs. He is not lawless. He does not teach disrespect for the past, but he compels men to face the future. When the revolution comes, the missionary sees not only the results of his labors but also the opportunity for further usefulness. He is needed in China to show the people how Christianity fits into the new situation and to train men for the new citizenship.

The report of restlessness among the peoples of India emphasizes the wisdom of having in India capable representatives of the churches to speak for Christianity. Japan has learned that way is an expensive business. Are we ready to show the Japanese the way of peace? The nations of Europe have been dividing Africa according to their own notions. It does not seem to have occurred to them to consult the welfare of the Africans unless African welfare happened to be necessary to their own. It rests with the churches to reveal to the African peoples that part of our civilization which cannot be taught by the sword. The Foreign Christian Missionary Society offers to the Disciples of Christ an opportunity to assist in the Christianization of Africa. Its missionaries on the Congo have achieved remarkable results. Greater success is possible with increased working force and equipment. [Midweek Service, Feb. 28. Gen. 22:15-18; Is. 35:1-10-54:1-3.]

A Significant and Ominous Utterance

Rev. I. J. Spencer, of Lexington, Ky., whose rejection of The Christian Century's six affirmations concerning prevailing convictions of the Disciples was published last week, contributes a signed editorial to the Christian Evangelist in which he takes up each thesis specifically and states his own contrary view. Our readers will be interested in having Mr. Spencer's detailed disclaimer at hand. He writes as follows:

1. The writer does not admit that "churches practicing affusion and infant baptism are churches of Christ"—in the New Testament sense, the sense in which the Disciples of Christ, in their restoration movement, are particularly concerned. The New Testament churches practiced immersion only, as the act of baptism, and baptized repentant believers only. They did this upon the authority of Christ. Baptism; as a divine ordinance, cannot be changed as to its action, its subjects, its symbolism and its authority, by any church without invalidating its claim to be a church of Christ in its full, proper and apostolic meaning.

2. This writer does not believe "that members of these churches are members of the church of Christ" in the normal, adequate, New Testament signification of the church. Every church mentioned in the New Testament, as The Century is constrained to admit, obeyed Christ in immersion. Immersion was not a local, temporary, negligible ceremony, but a universal, permanent, sacred and obligatory observance in the name of the Lord Jesus.

3. The Century's third proposition is that "the Disciples know of no other way of admission into the church of Christ except by being baptized into it." That is an inadequate statement. Faith and repentance are as necessary as baptism, and more fundamental. It may be said, truly, that they "know of no other way into the church of Christ except" the apostolic way.

4. This writer, furthermore, does not believe that affusion is "valid" baptism, that "it actually inducts them into the body of Christ," as The Century asserts, any more than Quakers, without any attempt at baptism, are inducted into Christ. Affusion lacks the proper action, and the proper authority, even if it lack not the proper, believing subject.

5. The Century's fifth proposition is that "the Disciples do not believe that baptism is a physical act." The Century might, with equal accuracy, declare that "the Disciples do not believe in the physical nature or resurrection of Jesus," as to say they "do not believe that baptism is a physical act." It is a physical act and cannot be performed in the name of Christ except as a physical act. Of course it is more, and has its spiritual significance, also. But both its physical and its spiritual aspects are necessary to its Scriptural validity.

6. The Disciples "practice immersion only"—as the act of baptism—and urge others to do the same, not only "as a loving testimonial to Christ, and a means to Christian unity," but especially in obedience to Jesus, their only Lord and Saviour.

"A loving testimonial to Christ," sounds too much like a loving tribute to George Washington, William Channing or Edward Everett Hale. Mr. Ingersoll was willing to scatter flowers and shed a tear upon the sacred spot where Jesus died. But Paul, who wrote of "bringing every thought into captivity to the obedience of Christ," reminded the Corinthian brethren that the holy value of baptism lay in the fact that it was administered and received in the name of Christ, and not in the name of such a one as Paul. Bond-slaves of Jesus, as we should ever account ourselves; men, who, "knowing the fear of the Lord," "who is over all, God blessed forever," should not be content to offer immersion simply as "a loving testimonial to Christ, and a means to Christian unity," but should regard it as a command of Jehovah to be obeyed from the heart. Its integrity must be maintained none the less, but all the more, because we love those who erroneously maintain it not.

It is hardly necessary to call the attention of our readers to two misstatements in Mr. Spencer's article. Under number 1 he puts quotation marks around the words "churches practicing affusion and infant baptism are churches of Christ," as if this were our statement. This is an error. We would not so affirm. Our statement was specifically that Presbyterian, Congregationalist and Methodist churches are churches of Christ. In Mr. Spencer's wording of his denial we detect the same evasiveness which has ever characterized Disciple writers on this theme. One shrinks less from saying that "churches practicing affusion" are not churches of Christ than from frankly looking our Presbyterian brethren in the eyes and saying that they are not members of the Church of Christ. The other misstatement is more important. It is found under paragraph 4. Here Mr. Spencer's words, even those which he takes the liberty of enclosing in quotation marks, are a "fundamental misrepresentation" of our position. The Christian Century has not affirmed and does not hold that affusion is "valid" baptism, that "it actually inducts men into the body of Christ." This statement is to our mind little short of monstrous. It is not our purpose, however, to dwell on these points.

That Dr. Sweeney's denial of their membership in the Church of Christ of Washington Gladden, Jane Addams and Robert E. Speer would meet with a second in our entire brotherhood we could not believe. But here is Mr. Spencer affirming that he does not believe such persons are members of the Church of Christ. It is true he adds "in the New Testament sense." But this phrase is irrelevant. There is no other sense except a New Testament sense in which an institution could be a Church of Christ. The Church of Christ is a New Testament institution. If an institution is not a church of Christ in the New Testament sense it is inconceivable that it should be one in any sense outside the New Testament.

We must check the impulse to discuss Mr. Spencer's position at this time. But before passing to two final considerations we would simply ask him three questions.

1. Are Presbyterians Christians, in the New Testament sense?
2. Are the churches of the Disciples churches of Christ in the "full normal New Testament sense"?
3. Are members of Disciples churches members of the Church of Christ in the "normal, adequate New Testament signification of the Church"?

The editors of *The Christian Century* have been connected with the Disciples movement from childhood. No statement concerning the sentiments of our brethren has ever been put forward with more confidence than the statements in which we represented the Disciples as believing Presbyterians were Christians and their churches churches of Christ. We have confessed with sorrow that a legalistic and unspiritual mode of thought has fixed itself upon many Disciples inhibiting them from making a plain and unequivocal declaration of the Christian status of Presbyterians and their churches, but we assumed that once the issue was brought fairly out there would not be one truly representative leader who would hesitate to affirm these basic presuppositions of our plea for Christian unity.

Mr. Spencer is a member of the Disciples' Commission on Christian Unity. He has participated in the conferences of this Commission. He should know the sentiment of this group of representative Disciples. It will be impossible for readers of Mr. Spencer's words to refrain from asking, Is it along lines such as these that the Disciples are aiming to promote Christian unity? Does this Commission take its place in the fraternal company of other Commissions—Presbyterian, Congregational, Episcopalian—and bear its testimony for unity by denying outright that those with whom they are conferring are members of the Church of Christ or that their churches are churches of Christ? Is there any hope of unity in this direction? With what success do we imagine the World Conference on Christian Unity would meet if the various Commissions from all the churches entered the deliberations with such words as Mr. Spencer's upon their lips?

Have the Disciples' one hundred years of pleading for Christian unity eventuated in this irony? Is God mocking us? Does the most catholic tempered Christian enterprise since the Protestant Reformation find itself now tucked away in the snug sectarian pocket made for it by such words as Mr. Spencer's?

Our historic motto, "Not the Only Christians, but Christians Only"—does it now fall out that the apparent tolerance in that motto applied only to Baptists and others who were immersed, but not to Presbyterians and Methodists? And our talk of Christian unity—is it a mask behind which we may prosecute a gigantic enterprise of proselytism in an age in which bald proselytism would not be tolerated?

The *Christian Century* will not believe it. It will not believe that Mr. Spencer's statement represents the Disciples of Christ. It will

not believe that his statement represents the sentiment of the Commission on Christian Unity. But we do not pretend to conceal the concern and distress which his unexpected words have created.

Mr. Spencer's words derive significance from his relation to the Disciples in yet another capacity hardly less intimate and influential than his membership on the unity commission. He is one of the directors of the Christian Board of Publication which publishes *The Christian Evangelist*. His article appears as an editorial in that paper. Are the readers of the paper founded by J. H. Garrison to take Mr. Spencer's words as the editorial platform upon which the new staff of writers intend to stand? If so, his words are ominous indeed.

They measure the lapse from the high spiritual and catholic level upon which the *Christian Evangelist* was for more than forty years conducted. No such words as Mr. Spencer's could have proceeded from the pen of Dr. Garrison. He believes that Presbyterians are Christians, members of the Church of Christ. He believes that Presbyterian churches are churches of Christ. Against bitter opposition and personal loss he and his paper have stood with *The Christian Century* for ten years in advocacy of the Federal Council of Churches of Christ in America, a federation in which Presbyterian, Methodist and Congregational churches are acknowledged to be as truly churches of Christ as are churches of Disciples.

Many earnest Disciples who have not lost the vision of Thomas Campbell will wonder if such an utterance as this, in such a place, and with such authority, does not mark the abandonment of the enterprise of unity upon which our fathers set out. Only ten days have passed since Mr. Spencer's words were published. Already we have received a letter from one of the bravest, ablest, truest, most cultivated and consecrated men in our ministry saying that since reading Mr. Spencer's utterance in the editorial columns of the *Christian Evangelist* he has given up hope. He censures *The Christian Century* for its optimism with respect to the Disciples, for its faith in the good faith of their plea for unity, and contends that there are other bodies with whom he can work for the unity of God's people more fruitfully than with the Disciples.

That Mr. Spencer's article will affect many minds in this way we do not doubt. And that is the seriousness of it, the tragedy of it. Mr. Spencer's utterance blights the flower of our enthusiasm for unity, and will inevitably loosen the loyalty of many great souls who take it as representing the Disciples.

Into the Shadow

It is in response to no mere formal arrangement of the calendar that the church of Christ has given increasing attention in recent years to the observance of the forty days preceding Easter. The Puritan prejudice against observance of holy days, save the Lord's Day, carried far in attempting to eliminate from the habit of the Protestant churches the keeping of the sacred seasons. Even Christmas and Easter were regarded with suspicion, as savoring of Roman ritualism.

In later years, however, a more just and appreciative spirit has been shown by Protestantism. The most steadfast opponents of Roman Catholic pretensions could hardly fail to perceive the significance of those recurring periods of the year which most vividly recall the experiences of Jesus. And among these the most impressive are the days directly related to the temptation and the passion.

Of these two great times in the life of our Lord the forty days usually known as Lent are the memorial. The time of the year at which the temptation came is of course unknown, but its duration of forty days was significant, as a reminder of those impressive periods in the lives of distinguished men in the past, such as Moses and Elijah, who had passed similar seasons in fasting and prayer. More than this the temptation marked the time of transition from the obscure days of childhood, youth and young manhood to the serious and majestic occupations of Jesus' active ministry.

The passion of Jesus, though it is usually associated with the few days occupied by his arrest, trial, condemnation, crucifixion and resurrection, in reality extended backward over all the period of Jesus' final journey to Jerusalem, and his career in and near that city. Into the shadow of the temptation he entered at the moment when he came out of the waters of the Jordan at his baptism. Into the shadow of his passion he entered as he crossed the Jordan on his final journey up to the city which was to witness all too soon his tragic death. It is natural and appropriate that at some season of the year the church should give itself to a fresh consideration of these sublime events in the life of Jesus. And for this purpose no period is more appropriate than the forty days on which the church through the centuries has increasingly fixed its regard as the significant memorial of the inner life of suffering and sympathy of which Jesus is the example.

The life of our Lord in Nazareth was uneventful. In quietness of behavior, with openness of mind and in the spirit of obedience to the enlarging truth as it came to him through study and companionship with the Father, Jesus grew in wisdom and stature and in favor with God and man. He availed himself of all opportunities to understand the Scriptures, which were the subject of study in pious homes and in the school of the synagogue. He took up the common tasks of the family and village life, assisting at the work of the carpenter's shop until he himself, perhaps succeeding to Joseph's work, was known as "the carpenter." In the life of this young Jew were no portents to warn his neighbors of any supreme manifestations of power in his future career. He was the oldest of a considerable family. His brothers and sisters like himself shared the interests of the little Galilean community and were well known by the town's people. There seemed to be nothing in the life of Jesus to mark him out as in any way removed from the simple level of the common life. When in later days he returned to Nazareth the citizens were astonished that he should claim the authority of a Rabbi, for they remembered him as a youth whose days had been passed in the ordinary vocations and experiences of earnest and high minded Jewish life.

But one day there came the report of a great work that was proceeding in the south near the Jordan. A prophet had appeared whose voice was summoning the people of Palestine to a unique interest in ethics and religion. John, the son of Zecharias, was of priestly descent and had received the careful education of his order. But disturbed by the evils of the time, both in church and state, he had abandoned the luxury of city life and the prospect of priestly succession, and had gone forth into the wilderness to learn his lesson in the school of silence and of God.

From thence he had returned in the days when Roman insolence had reached its apparent limit; when official corruption among the Herods and the ruling Roman governors set the pattern for degraded luxury and calculated lust; when priestly pride kept pace with scrupulous formality until religion had lost all its heart and was a thing of form and show.

Then came John, and lifting his voice on the margin of the wilderness, between the desert and the town, he called to the nation with such urgency and passion that the people came from every quarters to listen to this new and authoritative messenger from God. From proud Jerusalem, from saintly Hebron and from smiling Galilee they hurried to catch the tones of prophecy which had seemed long since dead. And the preacher with no slackening of speech or choosing of words denounced the wrath of God against the proud, the arrogant, the cruel, the selfish and the lovers of evil. With words that blistered as they fell he summoned them to repentance and the holy life.

When the echoes of that preaching reached the cities by the Sea of Galilee, Jesus heard and felt within him the arousal of a new and holy purpose. He did not know himself yet as the Chosen of God, though all his life had been a preparation for that task. But he knew of John, and the reports that came left him in no doubt that the message now echoing in the Jordan valley was from God. And so he came, anxious only to ally himself with any enterprise that promised the awakening of the nation to a new and solemn task. To him personal obedience to the summons of John the herald was obedience to that program of righteousness which God was making known through his servants.

In the waters of baptism he dedicated himself to whatever duties might await him. He asked for nothing save the privilege of responding to the call of God. But in that very moment he crossed the frontier of a ministry of which he could only have dreamed before in supreme moments. He was summoned to his imperial task, he was pushed across the border line by a divine urgency and authority which he could not question. And as he came up from the waters of the Jordan he knew that he had entered upon a mission so august and far reaching that it would employ him in every moment of his subsequent career, and would set him for the fall and rising of many in Israel and throughout the world.

And thus, with the announcement of his mission ringing in his ears and with the summons of the high task of the kingdom of God upon him, he hurried away, driven in spirit, to be alone with himself and with the Father, to contemplate in quiet the tremendous obligation he was assuming, and to prepare himself for the gigantic task before him.

And thus at the very beginning of the forty days Jesus entered into the shadow. It was for him then and there to feel for the first time the importance of the Messianic work, to enter through deepest

sympathy into the stressful problems of human life, and so to prepare himself to come with clearness of vision and preparation of heart to the ministry of which the waiting world was in expectation.

A Pointed Inquiry

Dear Bro. Morrison:—May I trespass a little further, to ask a question or two? Your editorial comment on my note in this week's Century leaves me still more in the dark, as to your position on baptism. If this is due to my stupidity, rather than to your lack of clearness, I must acknowledge that it is not the first time that I have been suspected of that defect.

Among several other affirmations concerning baptism, you state "That the practice of immersing penitent believers is not baptism." I presume, of course, that you use the words "penitent believers" in their common acceptance among the Disciples, namely, those who have sincerely repented of their sins, and have accepted Christ as Savior and Lord with a true heart.

(1) Now, if when such an one is immersed "into the Name of the Father, and of the Son, and of the Holy Spirit," he is not baptized, please tell us when he is.

(2) And, if, when I, as a minister of the gospel, immerse such a penitent believer, I do not baptize him, then how and when can I obey the injunction of the Savior, in the commission under which the gospel heralds have ever labored.

(3) I presume that you, as a minister of the gospel, have often administered baptism. What did you do, and to whom did you do it, at such times? If you did not immerse a penitent believer, what did you do? Fraternally yours,

W. F. RICHARDSON.

Kansas City.

We do not share Mr. Richardson's self-deprecating explanation of his failure to get from our previous reply the point upon which he asks light in the present inquiry. In his question to which we were then responding Mr. Richardson asked us to justify our negative statement of the week before, namely, that we "had not affirmed and did not hold that sprinkling was baptism." To do so we tried to sweep the decks of every conceivable definition of baptism whose predicate, however qualified, was a physical act—any kind of a physical act. The net result of our answer, therefore, was negative. We hoped that Mr. Richardson and others would read the longer article on "The Symbolism of Baptism" which appeared in the same issue. In that article, especially in the opening and closing paragraphs, will be found a fuller statement than we take space here to make. We do wish, however, to meet as squarely as we can the inquiry now at hand.

(1) and (2). No statement of ours warrants the assumption upon which these two questions are based, viz., that baptism takes place at some other time than when it is solemnized! We have nowhere said that "when a penitent believer is immersed by a minister of the gospel, he is not baptized." If he is not baptized then and there either he or the administrator has committed a profanation of the most sacred thing in the world. When Mr. Richardson, as a minister of the gospel, immerses such a penitent believer it is to be presumed that he does then and there baptize him, he does then and there obey the commission of his Savior. His obedience to his Savior's commission, however, does not consist in his performance of the physical act of dipping the candidate in the water, but in the act of baptizing him into the body of Christ.

(3) When Mr. Morrison administers baptism he does precisely what Mr. Richardson does: he immerses a penitent believer in water. But, like Mr. Richardson, he does infinitely more than is described by this physical act. When the initiate comes away from the water there has been effected in his life a change that cannot be accounted for in terms of the causative agency of the water or the physical act of the preacher in applying him to the water. The change wrought by the physical act is a change from dry to wet; that is all there is to be said. But Mr. Morrison, like Mr. Richardson, has done something vastly different for the penitent believer than to give him a physical bath. Before the baptism he was outside the church, now he is inside. Before the baptism he belonged to the kingdom of this world, now he is a member of the social body of Christ, with rights and privileges and duties he did not have before. Before the baptism he was a penitent believer, now he is a Christian. It is not too much to say, following Paul, that before baptism he was one man, and after it another.

This spiritual change is the immediate result of baptism. Baptism is the act of identifying oneself with the Church of Christ. It is the act of being incorporated into the social body of Christ. It is the act of definitely becoming a Christian. It is the act of burying the old man with Christ who died, and rising up a new man with the risen Lord. Only such a spiritual conception of baptism can be made to harmonize with those great scriptures which teach us that we are "baptized into Christ," that we are "buried with him by baptism," that "baptism doth also now save us." Baptism is thus

not a condition of membership in the body of Christ; it is the very act of becoming a member of the body of Christ. This is the reason we have italicized the words "is the act" in the sentences above. The prevailing view is that baptism is a detached, independent form, existing apart, in its own right, with its meaning either in itself (sacramentarianism), or in the authority of the Lord who commands it as a sort of "test-act" for faith (legalism). Both these views we reject. We affirm that the meaning of baptism is found not in itself but in the church into which it is the initiating rite. After the confession of his faith there remains no step for the penitent believer to take before identifying himself with the church—and this act of identification is baptism. It is a social action, the joint action of the penitent believer and the church. And because it is social it can be administered only in a ceremonial manner, that is by the use of an outward form as sign and symbol. In the New Testament and in the practice of Mr. Richardson and Mr. Morrison this outward form is, without exception, immersion in water.

But both Mr. Richardson and Mr. Morrison agree with the New Testament in conceiving the baptismal act as incomparably more significant than the physical act of immersion, and even incommensurable with it. The effects which are said in the New Testament to be produced by baptism, and which do follow baptism as administered by Mr. Richardson and Mr. Morrison, are neither caused nor mediated by the water or the physical act of being dipped into it. They are mediated by the social body of the church itself into which the minister representatively inducts the candidate. Here in the social community of Christian people, the body of Christ, are the streams of moral cleansing. And all these streams of healing and of power have their source in Christ from whom the whole body derives its life and growth.

To answer Mr. Richardson's question directly and in a word, then, we would say that when Mr. Morrison administered baptism he inducted the candidate into the church of Christ, he incorporated him into the social body of Christ, he conferred upon him the status of a Christian. This he did not in his own power, or authority, or name but in behalf of the church, as a "minister of the gospel," (a ministry not confined to any professional class, except as good order may so limit it, but extending to all Christians) and in the power, authority and name of Jesus Christ who commissioned his church to do just this thing.

Editorial Table Talk

Helping Unity Plans

Through its president, Bishop Anderson of Chicago, the Episcopal Commission on a World Conference on Faith and Order has issued a letter to the eighteen other commissions thus far appointed. It states that much time must elapse before the conference can actually be called, or before commissions can come together even to unite in issue of the call. During this time the Episcopal Commission thinks much educational work may be done in the respective bodies. It says that when the commissions meet their tempers will be affected not a little by the feeling obtaining at the time in the bodies they represent. The Episcopal Commission proposes:

That the clergy be urged to preach upon the subject of Unity; that the clergy and laity engage in a thorough and critical study of the distinctive tenets of Faith and Order which are understood to be at the foundation of their position, in order that the vital points for which the particular communion stands, as distinct from other bodies, may be clearly distinguished from its general body of Christian doctrine; that denominational standards of doctrine be studied in their relation to current teaching; that the distinguishing doctrines of other communions be examined with a view to understanding their value to those who hold them; finally, and in order that these or any methods may be efficacious, that prayer be made habitually and systematically by clergy and by laity for the Unity of God's people and the guidance of the Holy Spirit in all efforts to bring about the World Conference.

The Commission of the Protestant Episcopal Church is now engaged in efforts to obtain the coöperation of representative bodies of other communions, and in carrying on preliminary work of preparation for the proposed World Conference. "Meanwhile," says Bishop Anderson, "each commission will be helped and encouraged in its own labors by the knowledge that the other commissions are endeavoring, in their several methods, to make straight paths by which their respective communions may approach the conference

with a lively hope that they will find our Lord and Saviour waiting for them there to show them His will."

Crowding in the Cities

The city is a menace to our civilization only in some of the abuses that have grown up in its development. It is at once the hope of our democracy and the force that might bring into our national life degeneration and decay. One of the great evils of city life is the crowded tenement. A single block in New York City has 605 different apartments which are occupied by 2,781 people. Here we have the population of an average size town all living within a single block. There was only one bath in this entire block. In five years there were 32 cases of tuberculosis. The children who live here lack the heritage of fresh air and a playground. Various diseases thrive. Vice and crime are continually in evidence.

It may be asked why people choose to live in such quarters as these. The causes are several in number. People are being drawn to the city all the time and they are often in excess of comfortable quarters. Again, rents are high and people are compelled to take in roomers in order to meet their expenses. Furthermore, the home of a family must be located near the place of work when wages are small so the wage earner may not need to spend anything on transportation. In some cases race affinity bunches people in certain sections where the colony tends to out-grow its quarters.

The relief from these conditions is to be found in the municipal supervision of all buildings and the prohibition by law of buildings that are unhealthful, as well as the prohibition of over-crowding. When transportation is cheaper and more rapid, some of the population may be tempted to the suburbs. If the factories were more often built in suburbs, the tenement evil would be greatly abated.

Back of everything is the eternal wage question. As long as we continue our system of enormous profits to corporations who grind down their working men to starvation wages, just so long will we continue to face almost every sort of social problem. There is the socialistic way of meeting the wage problem. There are also some others. The blind stand-patter is hastening the cause of socialism faster than street orators.

Larger Religious Work at Chautauqua

Religious work, always a part of the original Chautauqua founded by Bishop Vincent, will be reorganized this summer and even larger emphasis will be placed upon it. Prof. Shailer Mathews, head of the Divinity School of the University of Chicago, will be head of the faculty of religious instruction, and the other members will be Dr. John L. Rice of Fort Worth, and Dr. J. L. Hurlbut, the well known Sunday-school expert and Bible commentator. The Hall of the Christ at Chautauqua is to be the centre of the instruction. This Hall, one of the most unique and beautiful in the world, was built by Chautauquans on the lines suggested by Chautauqua's founder.

Additional members of the faculty of religious teaching this year at Chautauqua will be Prof. Francis G. Peabody of Harvard, Bishop Willis F. McDowell of Chicago, Rev. G. A. Johnston-Ross of Montreal, Rev. James A. Francis of Boston, and Prof. Allen Hoben of the University of Chicago. Particular attention will be given to the instruction of volunteer laymen, and to methods of work by them.

Within a short time Bishop John H. Vincent will come to his eightieth birthday. Still fairly vigorous of mind and body, he keeps in touch with the great work started by him forty years ago. Chautauquans are preparing a memorial, to bear names of trustees, seals of the Literary and Scientific Circles, and sentiments by as many living Chautauqua leaders and old time associates in the work as possible. Already several hundred such sentiments, in autograph form, have been received. The whole will be encased in a beautiful box, bearing the Bishop's name and mention of the occasion. The larger religious work will cover the entire Chautauqua season.

—Rev. J. Wilbur Chapman, the noted Presbyterian evangelist, with Charles M. Alexander, will again make a tour of the world in Evangelistic Effort. Dr. Chapman and Mr. Alexander will arrive in Melbourne, March 12, and from then until May 1, 1913, will work in Australia, New Zealand, Tasmania, and New South Wales. During the past three months Dr. Chapman and Mr. Alexander have been in Ireland, where they conducted most successful meetings in Belfast, Bangor, Londonderry and Dundalk. The results obtained were more than 5,000 professed conversions. Of this number, 220 young men offered themselves for the ministry, and 240 young women offered themselves for the foreign or home mission field. After their work is completed in Australia and in the other countries which they will visit, Dr. Chapman and

Mr. Alexander will return to Scotland and Ireland, and later to this country.

—A most successful new feature of institutional church work in New York is the lunch club for business women. The plan is to charge a small membership fee, usually 25 cents a month, and then to provide the members home-made foods at prices somewhat below restaurant ones. The chief gain is, however, in the social life made possible by the clubs, the rest rooms and in some instances various form of recreation. Latest of the clubs of the kind to be started is that of the Brick Presbyterian church. Until a few years ago this church was in one of the finest Fifth avenue residence sections. It is still attended by Fifth avenue and Murray Hill families, and women from these families are behind the new venture. The famous church, having no suitable rooms, will rent quarters near by. Rev. Dr. Henry Van Dyke was for fourteen years pastor of this church.

—The Handbook of the Methodist Episcopal Church, South, shows that that denomination made a net gain in membership of 44,962 during 1911. The total membership, including ministers, is now 1,918,974, and there are 1,365,672 Sunday-school scholars, a gain of over 40,000. The Epworth League shows a loss in membership of something over 5,000, the total membership of this young people's organization being 137,062. Not including the work of the woman's societies, there was collected for foreign missions, \$411,332; for home missions, \$356,660, and for church extension, \$198,335.

—There is no explicit difference of opinion between the modern womanhood and the social survey pages, notwithstanding what Mr. Jordan had to say about woman suffrage last week. But it is safe to predict that if a difference ever should develop, our readers would see a little bit the most brilliant discussion of this theme that could happen. The prospect almost tempts the editors to

priek Mr. Jordan a little deeper, and see what his true convictions may be.

—A memorial window for John Bunyan was unveiled in Westminster Abbey January 25, 224 years after his death. The window illustrates scenes from "Pilgrim's Progress." Inception of the memorial was due to American Baptists, who, during the world's Baptist congress held in London in 1905, commented strongly on the fact that there was no Bunyan memorial in Westminster Abbey.

—There are more than 1,500 walled cities in the eighteen provinces of China proper. Of these, only 400 have missions, leaving 1,000 walled towns without a Christian missionary of any denomination.

—Dr. R. S. McArthur, of Brooklyn, president of the Baptist Alliance of the World, has been called to the pastorate of the Baptist Tabernacle at Atlanta, and it is thought he will accept.

—Some of the brethren who saw Secretary Sharpe's denial that there were any "curios" on the Disciples' Congress program are wondering whom he meant!

Pain

A faithful sentinel stands guard beside
The citadel of life, lest that dread pair,
Disease and death, should unsuspected glide
Within, and conquer there.

Steadfast and stern he stands; none can invade
His post, unless he warn, or else be slain;
And kind he is, although we oft upbraid
Our sleepless sentry, Pain.

Ida W. Harrison.

Great Missionary Centenary

Salem, Mass., Celebrates Ordination of First American Missionaries Sent to Foreign Lands

BY JAMES L. HILL

EDITORS' NOTE: February 6, 1812 is an entry on the calendar of every missionary-minded Christian whose significance should never be forgotten. It was on that date that the first missionaries to foreign lands were ordained in America. On the same date a century later five others were ordained by the same American Board of Commissioners for Foreign Missions representing the Congregational church. The exercises were arranged in as close analogy as possible to the historic ordinations. It was a great event. The present account of it given by Dr. Hill will be read with eagerness.

Dr. Newell Dwight Hillis, of Brooklyn, said that he would have walked to Salem to have shared in the service. The occasion was just suited to his spirit and type of mind and heart. In his great public addresses, when his powers are called up to their best display by an auspicious event, he is a fountain of pure eloquence. He exhibited the inherent power and tendency of Christianity to become universal. It is not suited to dominate at all if it is not fit to prevail in every land. "I know of no country that does not trace its beginnings to a pulpit." One hundred dictionaries have been made by missionaries, one hundred and one grammars; and after a brilliant display of achievements made in great elevation of feeling, he exclaimed, "The past at least is secure." It was a feast of oratory. He was named, not because the family was allied to the Newells, but because they were connected with an illustrious missionary. Rev. Raymond Calkins, D. D., who has just been called from the State St. Church in Portland, no mean pulpit, probably the richest church in the city and state, to be in Cambridge the successor of Dr. McKenzie who for more than forty years has been preaching to students and professors of Harvard College, voiced the God-speed of the churches. It was an all-star program. He showed the effect of missionary work in its reflex influence upon the church at home. It answers the reproach that the church is not able to produce a hero. It is the glory of a great idea that it is not able to remain the ornament of one individual. Suc-

cesses abroad say to the church at home, "Physician, heal thyself."

A Missionary Celebration.

This high celebration Feb. 6, was in joyful, grateful commemoration of the ordination of Adoniram Judson, Jr., Gordon Hall, Samuel Newell, Samuel Nott, and Luther Rice, in the Tabernacle Church in Salem, Mass., exactly a century ago. Then the day was bitterly cold, the mercury ranging around the zero point. William Goodell, who became the eminent missionary in the Turkish Empire being then in Phillips Academy, Andover, came over with many other students from that institution and the Theological Seminary sixteen miles away, on foot. He states that in the ordination at Salem the church was filled to its utmost capacity. We have elsewhere the record that throngs were peering down from the gallery, that the aisles were indicated by the seams that ran down through the audience, made by persons standing, that the mother took her babe from the cradle in order to be present herself, and with the hope that a family tradition would be handed down from one generation to another. This has been realized, for on Feb. 6, 1912, for example, a daughter, Miss Susan S. Driver, sat in the same spot in the church at the ceremonial that her mother occupied one hundred years ago. Rev. George A. Hall, grandson of Gordon Hall who was ordained in the early solemnity and was hastily buried, uncoffined, in heathen soil, was here and shared in the service. Dr. Vivian, professor of mathematics in Wellesley College, great-grand-

daughter of Samuel Nott, with her mother, was here.

Profoundly Moved.

As Dr. DeWitt S. Clark, the pastor of the Tabernacle Church, said in his historical address, "An irrepressible sighing and weeping which rose at times over the silence of the house attested how deeply the heart of that vast congregation was moved." "In that great assembly" said Doctor Goodell, "there was at times, the stillness 'like the stillness of God when he ariseth in silence to bless the world.' The whole great assembly seemed moved as the trees of the wood are moved by a mighty wind." Those young men then set apart were the first missionaries to enter the foreign field. In a picture which hangs upon the walls of the church, Mrs. Ann Hasseltine Judson is shown kneeling in the aisle. She was the bride of a day. She is called by many "the woman of the century." No other wife in missionary service ever witnessed and passed through such scenes of suffering or made such efforts to effect freedom as she did during her husband's imprisonment of one year and seven months, nine months in three pairs of fetters, two months in five, six months in one pair, and two months a prisoner at large. She showed a tact and inventiveness in caring for him and in finding the means to visit him and prepare food for him and in her efforts for his liberation that would never have occurred to a man. A martyr to her sufferings and super-human efforts, she had the joy of announcing to him his liberty.

Harriet Atwood was here then and three

days later she became the bride, at eighteen, of Samuel Newell, little realizing that she and Mrs. Judson would so soon be a part of the history of the church. When dying at the Isle of France, Mauritius, she said pathetically, that like David she had it in her heart to help build the temple.

The Missionary Mite.

At the time of this ordination, the American Board had but five hundred dollars in hand and twelve hundred dollars in sight. But such an impression was made by the solemnities and by the evident spirit of the young missionaries that before they sailed more than \$6,000 had flowed in and all the missionaries were given their outfit, the equivalent of a year's salary, and their full stipend besides for a year and a quarter. At the Emersons where Judson was entertained the door was opened and \$50 in coin by an unknown hand was thrown in. Keeping the analogy, which was very complete throughout the day of commemoration, we had our Ann Hasseltine with us, who had just been married to Mr. Harlow, who will presently appear. She was surrounded all day by a group of admirers, on account of her personal attractiveness and by reason of the suggestiveness of the historical position which she occupied. After very severe untoward weather, on signs of clearing, Adoniram Judson, Jr., and wife, Rev. Samuel Newell and lovely Harriet, the belle of Bradford, the star-eyed beauty, who like Mrs. Judson looks down from the walls of Bradford Academy in beautiful portrayal, upon every visitor, were hastily summoned to go aboard "The Caravan" about to sail in the late afternoon of February 18, 1812. But the wind, dying down, the weather being extremely cold, Capt. Heard, although he had been so resolute and determined to sail, did not go aboard himself until the next morning, February 19, when soon after sunrise the wind becoming fair, the brig "Caravan" saw her chance to clear the coast and so put to sea carrying a greater destiny even than Caesar and his fortunes.

A Union of Denominations.

Immediately after the ordination, February 6, 1812, Gordon Hall, Luther Rice, Samuel Nott and his wife, to whom he was married on the way, hastily departed for Philadelphia and sailed about the same time as their associates who were in the "Caravan," in the ship Harmony. Thus it will be seen that Mr. and Mrs. Judson, Mr. and Mrs. Newell, four persons, sailed from New England, the heart of Congregationalism, that Hall, Rice, Mr. and Mrs. Nott, four persons sailed in the Harmony, from Philadelphia the heart of Presbyterianism, thus turning two great denominations toward the cradle place of foreign missions in this country at the centennial, February 6. But another great denomination has even a larger interest in the event, for by their studies aboard ship Judson in the brig Caravan and his wife, Rice in the ship Harmony, thus three persons out of eight became Baptists, and singularly the letter written to this country in appeal for sympathy and support from the new household of faith was addressed to the pastor of the First Baptist church in Salem. The second Mrs. Judson was a Salem girl. And the Baptist Missionary Magazine affirms "no one's missionary education can be complete who has not paid a visit to historic Salem with its sacred missionary shrine. This is the Mecca toward which the feet of three denominations must ever turn.

Another Ordination.

Thirty-six hundred persons make the audiences of the commemorative day after one hundred years. Five young men present themselves for ordination: Samuel R. Har-

low, who was here with his bride, enters evangelistic work in Smyrna, a graduate of Union Theological Seminary; James K. Lyman, of the Oberlin Theological Seminary, assigned to Central Turkey; Charles H. Maas, who is to go to the Marshall Islands; Jerome C. Holmes, of Hartford Theological Seminary, designated to Japan, and William R. Leete, of Union Theological Seminary, assigned to work in China. After the statements by the young men, which were far above the ordinary in the matter of ability, and which were not only satisfactory but gratifying in the highest degree.

The Ceremony.

As was the case one hundred years ago, so on February 6, 1912, the culmination of interest, of solemnity and pathos centered in the laying on of hands. This sacred right was performed by the Moderator, by Dr. Clark, the pastor of the church, by President Fitch, of Andover Seminary, from which institution the men earlier ordained chiefly came, and by Rev. William W. Leete, of New Haven, and Rev. Samuel A. Harlow, of Grafton, Mass., the last two being fathers of two of the candidates.

The prayer made one think of the petition of Solomon at the dedication. It was couched in beautiful phrase. It had the last touch of exquisiteness. It was beautiful in the supreme degree. Each of the officiating clergy placed his hand of consecration upon the head of one of the young missionaries, the two fathers in particular dedicating

their own sons. Apparently unconscious, one of the fathers, instead of resting his hand in the passive professional way upon his son's head, with a father's overflowing heart, as if instinctively, took both hands and in a touching way gently stroked his son's head with love pats and commendation. At this moving sight, some of the ladies present shed tears.

The settee upon which these young men sat during the day was occupied by the original missionaries, exactly one hundred years before. It was at that time the "Deacons' Seat." When the old Tabernacle was taken down it became for a time a settee upon the lawn, when it was rescued by Richard C. Manning and given to the church, and now wears a tablet of silver stating that it was occupied by the first missionaries ever sent abroad from this country. The same bass viol led the service of song that was employed one hundred years ago.

Benjamin Franklin expressed the wish that he might return to earth after one hundred years. If that were granted to the first missionaries sent from Salem, what rich harvests would astonish them. Once the pessimist said, "It will make no difference a hundred years from now." The devotion, the unswerving consecration, the service, of those first men and women sent to the heathen in Asia have made a difference which only Heaven is wide enough to measure.

A MINISTER SEEN AT CLOSE RANGE

His Wife Tells What She Knows About Him

Mrs. J. L. Garvin, wife of the popular pastor of First Church, Seattle, made an address before the Men's Club of the church on "What I Know About Our Minister." In it she told some "inside facts" about the pastor of that church which were decidedly interesting. The address was as follows:

I think if I were to conduct a quiz on what I don't know about "our minister" it would be more to the point. I thought I was rid of him pretty well when I married him, but it was nothing compared to what I accomplished by coming to Seattle. Now about all I know of him is what I read in the Bulletin.

There are times when I yearn for his companionship—especially when the fires burn low and the nearest piece of coal is out in the coal house. Perhaps you don't know how very fond he is of the little domestic opportunities that usually fall to the lot of a family man; neither do I. He shakes down the stove so caressingly—I always feel relieved that the house is still standing when he gets through. And he fairly glories in carrying out the ashes—some day I expect to find the whole stove out in the ash can, and be done with it. And as for mowing the lawn, it is his delight—to ignore the prodigality of nature in the matter of grass. He did a good job on it once, though, and that was when he found out our last baby was another girl. The language of the lawn mower wouldn't bear translation; but it sounded something like this: "R-rats! rats! rats! R-rats! rats! rats!" He stuck to it to the bitter end. Indeed, I think that day he would have considered a contract for mowing the city park.

He is very quiet about the house—never drops his shoes except when the baby is asleep; and only lets the stove lid slam down when it is hot—it's always hot. And he has a way of gliding in the front door and closing it gently behind him—like an Oklahoma "twister." I don't know yet what the landlord's bill is going to be for new door knobs.

Even as a small boy (you know all men are just enlarged boys) he exhibited the same fondness for such occupations as hewing wood and drawing water, but unfortunately he was usually in the haymow with a book when most needed—not at all concealed, but of course he couldn't help it if they didn't succeed in finding him—I mean the searching parties. Of course we haven't any haymow at our house; but I think I could find him if we had!

He insists on having all the members of the family present when he shaves—invites us like this: "Now I'm going to shave, and don't a soul put your head in here until I'm through!" It helps to get the bristles off—and considerably more besides.

One day our milkman had a runaway, and he came around late in the afternoon to inform us that he wouldn't be able to deliver any milk that day. I remarked on how fortunate it was that he hadn't been hurt. One of our little girls asked, "How would he have looked if he had been hurt?" The other one said thoughtfully, "I suppose the way papa does after he's shaved himself."

Like many others, our little girls are often quite unexpected in their remarks. One day at dinner their papa was trying to impress upon Alice that she must eat every morsel on her plate, whether gastronomically inclined or not. He said, "When I was a little boy my father always used to make me eat everything on my plate." Quick as a wink she replied, "Yes, and now look at you!"

He used to jot down sermon notes on anything near at hand. One evening on his way home from market he wrote nearly a whole sermon on the package of butter; then three hours later wanted to know where the paper was that came off from the butter. He's never done anything like that since. I suppose he can't forget that trip into the garbage can. I'm sorry he didn't keep it up, though, as it made the butter better.

Our minister has hinted that in my widowhood it would be the fitting thing for me to write his autobiography. The foregoing

might do for a possible first chapter—under the subject of "Idiosyncrasies of a Genius."

Perhaps you don't know that I married a man of unusual brilliancy. I do. He was just blazing away when first I met him—had won the oratorical contest over twenty-eight contestants, and was being carried around on the shoulders of the college boys. I was very glad to assume a place in the spotlight as his girl; I've stuck to my post and have never noticed his effulgence growing any less.

But of course one's ideas about preachers change a little with close acquaintance. There was a time when, to my maidenly vision, every preacher had a halo and an odor of sanctity—a let-us-pray sort of atmosphere. But I've known many a preacher since then, and let me tell you confidentially that halo isn't any halo at all. It's a life-preserver! The lettering on it reads, "Faith, Hope, God." The odor of sanctity is nothing

but the odor of plain soap—which they're not above needing. And the let-us-pray atmosphere isn't any hindrance to a let-us-eat attitude. In short, a preacher is just an ordinary human being. He comes through long years of preparation, often won at great sacrifice, because he has seen a vision and heard a voice; and yet, when all that is past, he remains just as subject to discouragement, sensitive to criticism, responsive to appreciation as any human heart—because first, last and always, he is a man.

They all have their ups and downs. I knew a prominent preacher who had some "ups" once when he hung out of a back window half the night with a shotgun, trying to shoot a cat which was singing hymns hard by. The cat escaped unhurt. Doubtless the reverend doctor was a better shot oratorically.

I knew another prominent preacher who

had most of his "downs" in the cellar with the furnace. Like our minister, he too enjoyed the simple pleasures of domestic life. The first time I ever saw him he had just emerged from a subterranean struggle and had brought traces of it with him; he glared at me as if I were a clinker.

Now, I don't know whether I have told you all that you don't know, or even all that I know about "our minister," but if you want all there is to know in a mouthful of words, listen:

Our minister—yours for a season, mine for always. A righteous man who loves God and truth above all things. A man of untarnished honor, dedicated to the service of Christ and humanity. Loyal and loving, gentle and strong, tender and true, whose highest virtues are known only to his wife and children.

The Miracle

By Susan Hubbard Martin

He was known as the gruffest man in the village, also the unkindest. He had retired from active business some years before, and spent most of his time guarding his fruit trees in season, that grew in the yard too near the fence. When that was over he watered the lawn and trimmed the vines, or else kept intruders off his grounds. The crustiest man in Finley.

His wife, a meek, little, brown-eyed woman, never referred to him but as "Mr. Reynolds," and abided by his dictates without so much as a protest. What he said was law, what he wished was done.

If there was a tender side to his character, no one as yet had been able to reach it. He never went to church. He did not let his wife attend. He openly derided the work of the ministry.

He had but one son, a young man in business in another state, and one morning the tidings reached the village that he had died there suddenly. Somehow, none of the ministers in Finley thought of going to see him when they heard of it. His revolt toward them had been such an open warfare it occurred to none of them but the Reverend Percival West, a tall, broad shouldered, young man, and himself a great favorite among the young people. As soon as the tidings reached him, he left his unfinished sermon and walked up the street to old John Reynolds' residence. There were no signs of life about the place. The apples, red and yellow, lay unheeded on the ground, free to the small boys of the neighborhood for the first time in years. The front door stood ajar and gently knocking, the Reverend Percival West saw the old man rise feebly and open it.

"Mr. Reynolds," he said, extending his hand, "I've just heard of your trouble and I've come to offer my services. Isn't there something I can do, sir?"

The old man looked at him.

"I never have anything to do with preachers," he said gruffly. "Don't you know that?"

The Reverend Percival West looked at the old man, so bent, so broken, and a deeper feeling of pity welled up in his heart. He pressed the trembling hand.

"You need not," he said gently. "Forget the preacher and command the man. I'm young, strong. I am sure in some way I can help." He lowered his voice. "Your son—is to be brought home, sir?"

"Yes." The tone was muffled.

"The funeral will be from the home?"

"Yes."

"Well, there will be some things to attend to. Will you leave them to me? I knew your son, Mr. Reynolds. My heart aches for both you and your wife. I can't express to you all I feel, but be assured of my deepest sorrow, sir. Let me aid you in this. You look ill, tired."

The older man sunk his head on his breast. There was a sob in his throat. His only son! Oh, it was a bitter hour! Then he lifted his head.

"Thank you," he said brokenly. "Will you come in and see my wife?"

No one saw much of him after the funeral, but some days afterward the Reverend Percival West received a letter.

"Dear Mr. West," it ran. "Enclosed please find my check for fifty dollars to use in any way you please. I send it, not in payment for what you have done for us, but as a slight token of the esteem and, may I add, love in which I hold you. It is a comfort to my wife and I to know that our son had such beautiful words and prayers said over him. Somehow, in my arrogance and pride I never thought of a time like this. Never realized that I should need the aid of a minister of the Gospel. I thank you again for the flowers and the kind words and the unspoken sympathy we both felt. I can never forget it. Sir, acknowledgments from me come hard. I never like to say I am indebted to any one, but this morning it seems to me the hard places in my heart are broken up. Mr. John Reynolds, who never before bowed his knee to his Maker, acknowledges his sins and hardness of heart and begs to be forgiven. Do you think he will?"

"Please come and see me as soon as you receive this."

"Yours in love, John Reynolds."

The children of the neighborhood did not know what to make of their old enemy. He sat in quietude upon his front porch and the apples that he had guarded, the plums he had watched were given out to them freely.

Little, meek Mrs. Reynolds walked up the hill unmolested to the church of which the Reverend Percival West was pastor—and then one morning John Reynolds went with her.

One of the young women of the neighborhood came in one afternoon. John Reynolds sat in his arm-chair. She had been one of the few people he had not objected to coming to his house.

"I heard about that check you gave Mr.

West, Mr. Reynolds," she said gently. "It was lovely of you to do it."

The old man looked at her.

"Did you share in the ill opinion of the neighborhood too regarding me?" he asked quizzically.

Young Mrs. Allen flushed.

"Ah, you need not answer. I know you all thought me a stingy, ill-conditioned old fellow who mistreated his wife and was an enemy to all mankind, preachers especially, and you were right. I was. But when my boy died and Percival West came to see me, I began to realize the need of men like him. Up to that time, I had hated ministers. You know perhaps better than any one else what he did for—all of us. It seems to me I could not have lived through those dark hours without him. I began to catch a glimpse of what the Christ spirit does for a man—and even though my whole life had been heretofore set against its teachings, I saw the needs. I saw it. What would I have done in my trouble without the help he gave me? In my blindness I never foresaw an hour like mine. I don't mind telling you, Mrs. Allen, that I began about that time to pray. I've done some praying since. I gave that young man fifty dollars and I'm going to give more. Stubborn old John Reynolds' spirit broken, bereaved of his only son, but, thank God, a saved man. But this miracle has been wrought not by criticism nor argument, nor by force, but by what Percival West did for me in the saddest period of my life—bless him forever."

And, somehow, young Mrs. Allen was crying softly.

Greater Than He

While ex-President Roosevelt was on his famous Louisiana bear-hunting trip he passed by an old colored man's cabin and saw two fine hounds in the yard. Mr. Roosevelt made several offers for the hounds, each larger than the last; but the old man shook his head. Finally the president said:

"If you knew who I am you would sell me those dogs."

"Sell you dem noun' dawgs if I knowed who you is!" exclaimed the old man. "Who is you, anyhow?"

"I am President Roosevelt," was the reply, uttered in an impressive tone.

The old man looked at him a moment, and then said: "See heah, I wouldn't care if you was Bookah T. Washington, you couldn't get dem dawgs!"—*National Monthly*.

Our Readers' Opinions

Letters to the Editors

Editors Christian Century: I am in my eighty-fifth year and can see that I am failing. It is uncertain how long I may be able to read The Century, but I have been so much interested in the discussion on baptism that I will take the risk of being able to keep up six months longer, and enclose one dollar for its continuance. I would miss its company very much.

Editors Christian Century: I didn't get the first issue of the Century for February. Please mail me one. I cannot miss even one copy. I marvel at the high tone you have maintained. Your position on baptism is unassailable.

Editors Christian Century: I imagine that in these days when you are made to feel so strongly the forces of reactionism and sectarianism it will comfort you somewhat to know what satisfaction and inspiration I derive from your paper. Your teaching has been a revelation to me. I marvel that my eyes were holden so long. You are leading your readers, and I hope the entire brotherhood, into the "large place." I could not do without the weekly visits of The Christian Century.

Editors Christian Century: I wish to express my appreciation of your splendid editorial work. While I do not always agree with your position, nor all that you say, I like your frank, manly way of putting things. You provoke thought. These are great days in the Kingdom and the opportunities of the religious journalist are exceptional.

Editors Christian Century: Your articles on the baptism question are epoch-making. I sincerely hope you will put them into book form.

Editors Christian Century: I must commend your protest on "innovations." You are saying some good things. I am opposed to newspaper rule, yet this has been our history. I should like to see the baptism articles in permanent form.

Editors Christian Century: I consider your paper far ahead of any newspaper the Disciples have ever produced.

Editors Christian Century: You have uttered a brave, true and timely word in your editorials on legalism. It will do much good. It will help us all. Trumpet it forth again and again and again!

Editors Christian Century: I do wish to express my heartiest appreciation of the splendid series of articles now running in The Century. The Century is always good, but these articles it seems to me are most timely. I am doing what I can to get our people in this church to appreciate the Century. May God richly bless you and may the noble spirit which characterises your work be ever constant.

Editors Christian Century: I enjoyed the editorial on "Capital Punishment," also the one of "The Blight of Legalism."

Editors The Christian Century: You seem to be stirring up the brethren at a lively rate. Some are in favor of calling a halt. I hope you will keep a-going. We need you. We were stagnating. The ——— is rancid. The ——— is insipid. The Century is a

tonic. Go ahead and keep sweet. This in celebration of Lincoln's birthday. Yours "for three years or during the war."

I want to commend you on the character of the editorials and contributed articles to be found in The Century. I am absolutely disgusted with the position the ——— is now taking upon practically every question which comes before our brotherhood.

Editors Christian Century: I must write you to tell you what a fine fight I think you are waging for the deliverance of our brotherhood from legalism. I am watching it with the greatest interest and sympathy. Go right ahead; let nothing daunt you; you are not working in the dark, nor alone.

I feared at first that your summoning of the Old Guard as witnesses was a tactical blunder, for their protest was inevitable. But I now think better of it: you have compelled the brotherhood to face the issue squarely. Letters like the last one of Bro. Sweeney's and I. J. Spencer's are models of sophistry and disingenuousness. You are right, and time is on your side, and our people will sooner or later come to the position you are championing. Many of the men are fighting the battle in their local fields.

Altogether apart from this, you are giving us a splendid paper. It is the only thing that has ever been published among us that can in any way compare with the religious journals of the other bodies. The ——— is simply a bulletin of routine denominational events, and makes no attempt to enlarge the horizon of our people. Go on!

An Apology to Wallace Tharp

A letter received from Wallace Tharp, of Pittsburgh, dated Feb. 8, conveyed to the editors his displeasure at our use of his name in The Christian Century of Jan. 18, appealing to him for endorsement of certain affirmations concerning the sentiments of the Disciples of Christ. Omitting a small section of the letter, part of which is complimentary to the editors personally, and the remainder of which is irrelevant to the matter in hand, Mr. Tharp's communication is as follows:

Dear Brother Morrison: I regret very much that you used my name in the list of the names of men that you wrote down as endorsing your side of The Century-Sweeney controversy.

You had no right to do so, and I regard such conduct, upon the part of a disputant, as exceedingly "immoral."

Your paper does not speak for me, nor for any considerable number of the disciples of our Lord and Master; despite the fact that you refer to your clientele as "a large and increasing number."

I am not questioning your right to believe what you wish, or to not believe at all; but I do question your right to try to make the impression that you have with you in your credal school any list of names that you may write down *ad libitum*, and I question the morality of any such procedure.

To put a single paragraph, in another part of the paper, explaining that you had used the names without consulting the men does not relieve the situation at all.

I am not in accord with The Century's propaganda, and I join with George H. Combs in the wish that he expressed, that you would "cease this irritating propaganda." WALLACE THARP.
N. S. Pittsburgh, Pa.

The following reply was sent at once to Mr. Tharp:

Dear Brother Tharp: Yours of the 8th inst. is at hand, and its contents have been carefully read. That there is difference of opinion between us in some matters is not, of course, a surprise to me. I suppose we have very few readers who agree in all matters. I shall regret to discover that the particulars in which we cited your name as agreeing with us do misrepresent you. I shall be very prompt and willing to make what reparation is within my power for this injury to you if you will plainly indicate which of the affirmations you dispute. This, of course, will be our plain duty, and while regretfully performed, will be promptly performed. I had no idea that I was misusing your name in that connection.

I do not know where you get your ground for censuring us for putting an explanatory word in "a single paragraph in another part of the paper." There was no such paragraph as I recall it, but a clear statement in the article itself and in the very column in which your name was used, to the effect that the names were all put down, not because we had any specific statement from you, but wholly in the faith that we knew the sentiments of the Disciples.

The last words of the article called attention to the fact that the names were used, not as endorsing anything in general, but only the six specific affirmations set down. I regret to read your use of the word immoral in connection with this article and assure you that if you will point out wherein any immorality inheres, we will make such amends as lie within our power. I hope I may hear from you further. Very sincerely yours,
C. C. MORRISON.
Feb. 9, 1912.

To this letter Mr. Tharp sends the following reply:

Dear Bro. Morrison: I have your letter of Feb. 9, and am writing to say that I should be very much pleased to enter into a statement of the reasons why I do not approve the six propositions that you offer as the "best Disciple conviction of today," touching these things; but I shall wait until you and Mr. Sweeney are through, and then, if you are so inclined, I shall gladly show where you are at variance with the vast majority of the best Disciples, to say the least. I am now writing to ask you to publish, please, the protest I sent you, so that my friends may not be uneasy about my "line up" in this matter. I find that I am coming into the suspicion of some, as to my orthodoxy, and I must get square. You owe me this. Yours benevolently,

WALLACE THARP.
N. S. Pittsburgh, Feb. 16.

This final communication of Mr. Tharp's lays upon us the plain duty which we regretfully performed in the case of I. J. Spencer last week. The words we used at that time need not be repeated here, though they are applicable. Even those words in which we expressed our appreciation of the quality of leadership of the Lexington pastor are appropriate in writing of Wallace Tharp. The Christian Century confesses its error, its wrong-doing, in setting down Mr. Tharp's name as endorsing the six affirmations which we said represented the best thought of the Disciples, and willingly makes

what reparation a public apology affords. Besides Dr. Sweeney in whose correspondence with the editors the first denial of these affirmations occurred, we now have received these two disclaimers—Mr. Tharp's and Mr. Spencer's. In order that our readers may keep in mind specifically what it is that Mr. Tharp repudiates we print again the six affirmations for whose endorsement we appealed to him and some fifty other leading Disciples. It was affirmed by The Christian Century:

1. That the Disciples believe that Presbyterian, Methodist, and Congregationalist churches are churches of Christ.

(This Mr. Tharp denies.)

2. That the Disciples believe that the members of these churches are members of the Church of Christ.

(This Mr. Tharp denies.)

3. That the Disciples know of no other way of admission into the Church of Christ except by being baptized into it.

(This Mr. Tharp denies.)

4. That the Disciples believe that baptism as administered by these churches,—irregular, defective and objectionable as they regard the manner of its administration—does actually induct men into the Church of Christ, and is therefore valid.

(This Mr. Tharp denies.)

5. That Disciples do not believe that baptism is a physical act.

(This Mr. Tharp denies.)

6. That Disciples believe that immersion only should be practiced in the administration of baptism as a loving testimonial to Christ and a means to Christian unity.

(This Mr. Tharp denies.)

Our astonishment at his denial is increased by the fact that Mr. Tharp actually feels aggrieved in being "charged" with holding these commonplace, catholic sentiments. To The Christian Century these affirmations are presupposed in the plea for Christian unity to which the Disciples have been historically committed. The denial of the Christian status of Presbyterians and the rest makes our plea hollow and farcical. But this is not the place to discuss the affirmations. It must suffice to say to the Allegheny pastor that we regret our misuse of his name, and beg him to believe that if he could know the degree of our astonishment he could not doubt that our intentions were wholly innocent.—THE EDITORS.]

A Letter from Z. T. Sweeney

Dear Bro. Morrison: The Century of Jan. 25, containing your article on "The Blight of Legalism" came just as I was sending reply to yours of Jan. 18. I shall not take up much time in replying to it for the good and sufficient reason that it replies to itself, most thoroughly. Your remarkable facility for arguing on both sides of a question, is plainly in evidence all through it. First, you quote from one of the "most prominent and influential pastors among us" who says, "not five per cent of the Disciple ministers would agree with the position taken by Dr. Sweeney." Now you know I took no position. I refused to say that people who had rendered an imperfect and unscriptural obedience to the gospel, were thereby made members of the Church of Christ. I simply said there was in my mind, "a question mark before their membership." For saying this much I am set down as the representative of 5 per cent of the Disciples, while you and your anonymous friends are supposed to represent the 95 per cent. Now what are the facts? Do 95 per cent of our preachers and churches joyfully receive such persons into full fellowship? Show one church among us that does it. Even Bro. Ames puts a question mark before their membership. He doesn't admit them to full membership.

Where Ames fears to tread I would not advise you to rush in.

I represent the exact history and position of the Disciples when I put the question mark, and you are at war with the Disciples, when you erase it. You admit all this in your next paragraph. Listen: "The Disciples have not, since the earliest days, made clean cut pronouncements of the Christian status of their brethren of many names." That is all I failed to do, make a "clean cut pronouncement" of the status of a man baptized in infancy. It seems from your own statement that I am occupying the exact position of the Disciples from the earliest days.

Again, you say, "There is not one page in all the literature of the Disciples where a representative teacher has fairly faced the members of the evangelical bodies around us and dealt with them in complete intellectual fairness." Now, my brother, that is a sad commentary on the 95 per cent that you say are against me. Have we 5 per cent produced all the pages of Disciple literature? I know why there is not a page in our literature to support your contention. It is because there is not a page in all the literature of the New Testament that deals with "complete intellectual fairness" with such characters. The New Testament dealt with "complete intellectual fairness" with those who obey and likewise with those who disobey the gospel. But it is silent as the grave about the character that you are trying to have the Disciples adopt into full membership.

It makes no "clean cut pronouncement" on their Christian status. This is the reason there is not one page in all our literature that makes a "clean cut pronouncement," excepting of course, your own pronouncements. It ought to cause you to stop and think a little, when you affirm that, "Among us at this moment, there is not a single newspaper that will risk its commercial interests, on such an affirmation." If they believe it; and 95 per cent of the Disciples are with them, why won't they risk it? They do not believe it. Once more, you say concerning my legalistic position, "it is totally alien to the spiritual conceptions permeating the 'Declaration and Address' and equally alien to the catholic temper and natural mode of thought of Thomas Campbell." Have you forgotten your first lessons in Disciple history? When Thomas and Alexander Campbell were discussing that document—the son said to the father: "If you carry that document to its logical conclusion, it will destroy infant baptism." Thomas Campbell replied, "then let it go," and he did let it go, and with his son Alexander repudiated their infant baptism and both were immersed in Buffalo Creek by Elder Luce. Now you are trying to have the Disciples validate and accept the infant sprinkling which they repudiated. If you wish to locate the spot where, what you call, "The Blight of Legalism" fastened itself on the Disciples, you can find it in that pool where they were immersed. In conclusion I wish to call your attention to an important fact, viz.: The men who practically adopt my position like Chas. Medbury, Frank Richardson, George Combs and I. J. Spencer come out into the open and sign their names; while your endorsers are unanimously anonymous. Why this? Are they afraid to risk "their commercial interests?"

The brotherhood would be interested in knowing the names of your champions. Tell us the name of your "prominent and influential pastor." If you do not, your readers will conclude they have bound you to secrecy, in which event they are arrant cowards, or else, you are ashamed to give the names. Make your supporters stand up and be

counted. I admire your courage, even though I do not believe your message. Lastly, I have a position regarding people who have made a mistake in obeying the gospel and when we get through with locating you, I wish to state it in clear cut language, and you will be at liberty to review it to your heart's content. Sincerely yours,
New York City. Z. T. SWEENEY.

[The above communication is not a reply to our editorial. It does not deal in dead earnest with truth. Our first impulse was to return it to the author and point out to him its trifling, irrelevant, cavilling, patronizing character. But having dealt in earnest with Dr. Sweeney's views in past articles, and in an instance or two at considerable length, we did not wish to seem in the slightest degree to curtail his right to reply.

But what bearing does it have on our indictment of legalism if every one of the points made above by Dr. Sweeney is well taken? Suppose the correspondent to whom we referred was mistaken in his five per cent statement. The Christian Century did not underwrite his statement nor make use of it, it simply quoted it in passing.

What bearing does it have on the thesis of our editorial to bring up the question of receiving Presbyterians into the fellowship of Disciple churches without rebaptism? That question was never discussed between Dr. Sweeney and us. It was not referred to in the editorial under review, and has received no attention in this paper for months.

Dr. Sweeney says the New Testament does not deal in complete intellectual frankness with such people as Presbyterians. He states this as if he were introducing a new point. But the whole thesis of our editorial was that the New Testament does declare in clean-cut pronouncements that such people as Presbyterians are Christians, members of the Church of Christ. We affirmed that the Washington Gladdens, the Jane Addamses, the Robert Speers of Christendom are not only members but the typical souls in whom the New Testament conditions of membership in Christ's Church are fulfilled; that there may be doubt about other types of souls but not about these.

The Christian Century repudiates infant sprinkling no less emphatically than did Alexander Campbell. Three times Dr. Sweeney's attention has been called to his misstatements on this point. It is little short of impudence for him to repeat the offense and expect us to do him the courtesy to publish it.

Dr. Sweeney says at the start that he "took no position," he only put a "question mark" before the names of these Presbyterians and Congregationalists. But toward the end he says that Messrs. Medbury, Richardson, Combs and Spencer practically adopt "my position." Of course Dr. Sweeney "took a position." And there is no disputing the statement that Mr. Spencer adopts it. But we do dispute the statement that Messrs. Medbury, Richardson and Combs adopt it. They have no use for a question mark in connection with Washington Gladden, Jane Addams and Robert Speer. The Christian Century affirms for these brethren that they have no more doubt of the membership in the Church of Christ of Presbyterians and Congregationalists than they have of their own membership therein.

And as to this question mark—why a question mark? Is Dr. Sweeney in doubt as to the New Testament terms of church membership? If he really knows what the terms are, and Presbyterians do not conform to the terms, why a question mark? Why not a clean-cut denial that they are members of Christ's Church like that of I. J. Spencer?—THE EDITORS.]

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Some Elementary Rules of Parliamentary Usage

A request has been made that the series of articles on Women's Organizations in this department should be supplemented by some simple instruction in parliamentary usage. No meeting in which business is to be transacted can be conducted with fairness and decorum unless there is some commonly accepted law to guide its proceedings. The recognized rules of order for all deliberative bodies are found in what is known as parliamentary practice. It is based on the manner of conducting business in the English Parliament—hence its name. But in our country we do not have such revenues for custom and precedent as the English have, so parliamentary usage differs with us in many respects from that used across the water today; for instance, their use of the Previous Question is entirely unlike ours.

Need of a Parliamentary Manual.

Neither in our own land is there an invariable and unchangeable rule for parliamentary practice. Broadly speaking, Congress is our model—yet the usage in the Senate and House of Representatives varies widely. In the Senate, a motion to close debate is not allowable—in the House, debate can be limited. The ordinary practice in public bodies in our land is based on the rules of the House—yet there are frequent variations from its order of business. The moral of it all is, that every society should adopt its own parliamentary manual, and make it the final resort in all questions of difference of opinion.

Reasons for the Use of Parliamentary Law.

Parliamentary law promotes fair play; under its rules every member has her rights, and she should know how to claim and use them. It also teaches that her rights are subordinate to the will of the entire body; when she has exhausted every legal method to carry her point, and it is voted down, she must learn to submit to the will of the majority.

It promotes dignity and decorum. The elimination of personality is an aim in parliamentary law. One way of securing this is by always addressing the chairman, rather than the one on the opposing side; in legislative bodies, it is a grave breach of etiquette ever to allude to a member by his name—he is only spoken of in his representative capacity, as "the gentleman from Indiana," or "the Senator from Illinois." Of course, this does not obtain in merely deliberative bodies, but the impersonal transaction of business is an aim and end of parliamentary usage.

It promotes speed in the execution of the will of the society. Sometimes obstructive tactics are used by expert parliamentarians, to prevent a matter coming to a vote, but there are legitimate ways of defeating unfair methods, and it is the duty of those who take part in important proceedings to know how to meet such strategies, and help an assembly to express the will of a majority of its members.

"The great purpose of all forms and rules is to promote the will of an assembly, rather than to restrain it—to facilitate and not obstruct the expression of its will."

Duties of the President.

The president presides at all meetings, and

it is her duty to represent and stand for the whole society, declaring its will, and in all things obeying its commands. When there is difference of opinion on a question, she should not show favor to either side; it is a breach of office for her to speak either for or against a motion—if she wishes to do so, she should vacate the chair, and remain on the floor until the business is disposed of. A president, or chairman, should guide discussion, not take part in it; in fact, a talkative chairman is nearly always an undesirable chairman.

The president cannot make or second motions; she rarely votes, so that she may preserve her appearance of impartiality. She has the right to vote, however, and usually exercises it, when the vote is by ballot, and in all cases where her vote would change the result.

Order of Business.

It is well to have an order of business, and the following is suggested:

1. Call to order.
2. Reading of minutes.
3. Report of treasurer.
4. Reports of standing and special committees.
5. Unfinished business.
6. New business.

The president calls the meeting to order by rising and saying, "The meeting will please come to order." She then calls for the reading of the minutes, and asks, "Are there any corrections to the minutes?" If none are made, she will say, "The minutes stand approved as read."

In routine reports, such as that of the treasurer, and the usual committees, the formality of the vote may be dispensed with, as in the case of the minutes; when such a report is read, the president will say, "If there is no objection, the report will be adopted." If none is offered, this is equivalent to a formal adoption.

The president, or chairman, of a meeting always speaks impersonally, and refers to herself in the third person, as "the Chair."

The Motion.

All new business of a society should be introduced by a motion, for a motion is the basis of business. That alone opens the way for discussion of a subject, as well as for action upon it. In order to get a motion properly before a meeting, six things are necessary:

1. A member must rise.
2. Address the Chair.
3. Be recognized by the Chair.
4. State her motion.
5. Obtain a second to it.
6. The motion must be stated by the Chair.

The way to address the chair is to say Madam, or Mrs. President, as one may prefer.

The president recognizes the member by calling her name, or simply bowing her head, and this gives her the right to the floor.

The proper way to state a motion is not to say "I move you," or "I make a motion," but merely "I move."

The person who seconds a motion need not rise and address the chair; she may say from her seat, "I second the motion."

The president then states the motion, and if it be debatable, says, "Are there any remarks?"

The motion is now properly before the

meeting, and is open to discussion.

A motion that introduces new business is called a main, or principal motion. Sometimes one is not prepared to vote either for or against a motion as it stands, but wishes some change in it. The motion to amend is provided to suit such cases; it is the secondary motion most frequently used.

A motion is pending after being made, seconded, and stated by the chair, but no vote taken on it. It is when a motion is pending, that amendments are in order. There are three usual ways of amending a motion:

1. By adding certain words to it.
2. By striking out certain words.
3. By striking out and inserting certain words.

Two amendments may be pending at the same time, an amendment to the motion, and an amendment to the amendment. The vote is first taken on the second amendment, then on the first, and then on the motion. Three votes, therefore, are necessary when two amendments are pending.

Secondary Motions.

Besides the motion to amend, there are several other secondary motions that may be used while a main motion is pending. The ones most often used are:

1. To adjourn.
2. To lay on the table.
3. The previous question.
4. To postpone to a certain time.
5. To commit. (Refer to a committee.)

These must be used in their proper order.

For example, if a motion to refer to a committee is pending, then a motion to amend is out of order, because the motion to commit has precedence of a motion to amend. If a motion to postpone to a certain time is pending, then neither the motion to commit, nor to amend can be made, until the motion to postpone is voted upon. The motion to adjourn takes precedence of all others, and can be made at any time, unless some member has the floor. When made, it has to be voted upon immediately, without debate.

A motion for the previous question is made for the purpose of cutting off debate. When it is moved, the president asks, "Shall the main question be now put?" And the vote is taken without discussion. As it has the effect of suspending a right of a deliberative body, it requires a two-thirds vote for passage.

Some of these motions, then, are debatable, others are undebatable; some can be amended, some cannot; to be thoroughly posted on secondary motions and their order of precedence requires both study and practice.

There is one other motion that is frequently used, and that is the motion to reconsider. If action has been taken that is felt to be hasty or unwise, then some one who voted on the prevailing side can move to reconsider; it must be made, however, on the day, or the day after the original vote was taken. If passed, this opens up the whole question for debate and action, as though no vote had been taken.

Even while motions are pending, any member of a society has the right to "rise to a question of privilege," or "rise to a point of order," and if the president decides that her point is well taken, it is disposed of immediately, and supersedes, for the time being, the business before the meeting. As soon as it is settled, the regular routine is re-

sumed at the point where the question was raised.

A vote is always taken on the last motion pending, and on down the scale, until the main motion is reached.

When the president thinks the debate is closed, she asks, "Are you ready for the ques-

tion?" If no one rises, she says, "Those who are in favor of the motion will say aye"—and after the affirmative vote is taken, "Those opposed to the motion will say no." She then announces the result, as "The motion is carried," or "The motion is lost."

I. W. H.

Boys and Girls

Chums

BY MRS. HARRIET CRAWFORD.

They had just stacks of fun together, playing "tag," "hide and seek" and a lot of other games; and then, when tired out, they would snuggle down together to rest and usually drop off into sleep. Then when it was eating time they shared their food together.

They lived high up in the air, on the flat roof of a tenement house six stories high in the big city of New York.

Can you guess who these chums were? No—then I'll tell you a little more about them. One of them dressed in gray, the other wore black, and kept on white gloves and white slippers, no matter what the weather. And the funny thing was that they never changed their clothes.

Now I am sure you know who they were. Not yet! Then I'll tell you a little more. Well, one of them would climb up and down the fire escapes and, I am sorry to say, sometimes helped himself to bits of food that had been left in some window to keep cold. And I am also sorry to say that, at such times, instead of carrying up the food to divide with his chum, who would be peering down over the edge of the roof, he would sit down on the fire escape and gobble it down alone. That was what little gray coat did. White gloves and slippers really was the generous one when it came to something to eat.

Yes, now you have guessed right; they were little kitten and doggie chums, and belonged to Jason, the little Greek boy, who lived over on East side, where most of the foreigners in New York City live, and where there is no more room on the ground for their houses, so they have to build up in the air.

Now would you like to know how they came to belong to a little Greek boy and how they came to live on a roof?

Well—it was this way. Jason's father kept a little grocery store down on the ground floor, but they all lived up on the highest floor, for they did not like to have their boy spend so much of his time on the streets with the rough, noisy boys.

These boys were always up to some mischief. One day they spied a little kitten head peering out of a pile of timbers that were being used in street repair.

"Hello! Here's game!" shouted Bob O'Shea, grabbing for the little head. But it drew further in under the boards.

"Not that way!" called out big Sandy. "Here's yer trap!" and running to a garbage can which stood on the sidewalk, he pulled out a little scrap of meat, and put it on the ground in front of the kitten. Then all the boys drew out of sight. The hungry kitten, thinking they had gone, came out to get something to eat. Then the boys grabbed it and began to tease it, finally starting to tie an empty can on its tail.

Jason stood back a ways watching them; but before they had it fastened on, he sprang and caught the kitten, and before the boys could catch him, was half way up the stairs to his room, where they dare not follow.

His mother really did not want the poor, frightened little thing, but she was glad to have her boy take the part of the weak, so she gave him some milk and consented to keep it for a time anyway. And when she saw that Jason liked to play with it instead of going on to the street, she was more willing to have it stay, and, in a few days, it grew fat and its little gray coat looked shiny and pretty.

About a month later, one day Jason met Ettore, his Italian friend, coming up the stairway, and he was carrying his little black puppy, black all over, except his feet and the tip end of his tail.

"Say, kid!" he gasped, "take my pup too, will ye? Them old guys from the medical school are after him! They said they'd give me a quarter for him just now—but don't ye s'pose I know what they want him for—why, just to cut him open to see what's inside o' him! Well, do you s'pose I'd let 'em have my Zip, my pup! No siree! Well, they just laughed and went on, but one of them called out, 'All right, we'll have him soon without the quarter!' Don't ye s'pose I knew what that meant! Yes, I can't leave Zip to run on the street any more. You take him, kid, and keep him up there with your kitten. I'll bring food to him and we'll teach him a lot of tricks. Ain't he cute!"

So they both went on to see Jason's mother. She did not think she could have both a cat and dog, for they would quarrel.

"Let's see!" said Jason. So they put the puppy on the floor. He spied kittie and at once began a chase. But gray coat only arched up her back and spit out at him, as much as to say, "Get away—I'm not afraid of you!"

That made Zip ashamed of himself, and suddenly spying kittie's saucer of milk under the stove, he slipped over and began lapping it up. They all watched to see what kittie would do; but he only looked on, for a moment, then walked over and began lapping too.

Then they all laughed and Ettore said, "Look a' there—they are friends a'ready!"

"Yes," said Jason's mother, "they are friends already, but we have so little room up here, I don't know where they could stay!"

"I'll tell ye!" spoke up Jason, "we'll keep 'em up on the roof!"

So it was that they came to belong to Jason and to live up on the roof for the flat roofs of these houses are used for a great many things; the people in those crowded houses stay up there a good deal in the warm weather and even sometimes sleep up there. And the mothers hang their clothes up there to dry while the children play around.

So the boys fixed a shady place for them, took food and water to them and often staid up there themselves and the chums were very happy together.

So the summer passed and cold weather began to come.

"What will Zip and Graycoat do when winter comes?" said Jason one day.

But that question was answered in a very sudden and unexpected way one night.

The people all over the house were get-

ting ready for bed when suddenly they heard cries of "Fire! Fire!" They looked out of their windows and saw a big red glare lighting up the street and a crowd of people running. Then they heard "Clang, Clang," the bells of the fire engine and its rushing, clattering over the street, till it came and stood in front of their house, and began to pour streams of water right on to their house, for that was where the fire was, far inside, eating its way out and up. Such a time as there was, everybody screaming and rushing to get out. Jason's parents grabbed up what they could and began to climb down the fire escape, calling to the boy to follow.

Suddenly they noticed he was not following. "Oh where is Jason!" cried the mother. But the father hurried her down, for he was sure that Jason was coming, and the smoke began to pour out over them, even though the streams of water were falling.

People from the street were watching the roof, for Jason's mother, now down on the ground, kept calling him and saying he was up there yet. The poor mother was nearly frantic for no one had seen Jason.

Suddenly the crowd caught sight of a little boy, far up on the roof, on the other side of the building. He had run across the roofs, and was now starting to climb down a fire escape and he was carrying something. It was Jason holding tight in his arms his little pets.

Then the crowd began to cheer him, as he came on slowly down. His father and a lot of other men waited for him and caught him as he fell, tired out, into their arms.

"Brave boy!" they said, "and kind, not to forget his pets!" The fire was put out before the building had all burned, but most everything inside was gone, but Jason and his parents found many kind friends to take them into their homes and to take his pets too. The grocery store was burned out, and they did not know what they could do for a living.

But a man who had a farm and garden out of the city, on the banks of the Hudson river, needed some one to help him. He was told that Jason's father was a good and trustworthy man, so the family went out into the country to live. Jason was very happy in his new home and Zip and Graycoat just as good chums as ever, thought that all "out of doors" was a better playhouse than the roof of a tenement house.

Three Boys and a Clock

Three boys in a house were told to go and take the exact time by a clock in the town. The first lad went, looked at the clock, came back and said:

"It is twelve o'clock."

In after life he became a prosaic book-seller.

The second boy was more exact. He said, on returning, that it was three minutes past twelve. He became a doctor.

The third lad looked at the clock, found out how long it had taken him to walk back to the house, returned to the clock, then added the time of his walk to the time of the clock and reported the result thus:

"It is at this moment twelve hours, ten minutes and fifteen seconds."

That boy came to distinction as Helmholtz, the scientist.—London Daily News.

—Miss M. Louise McLaughlin, who gave the world that form of pottery known as "Losanti" ware, experimented for ten years before she produced it. She is a pioneer in her work and is the center of ceramic art in Cincinnati, which is the center of ceramic art in this country.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

District Evangelist Charles D. Hougham's meeting at Exeter had resulted in twenty-five additions at last report.

The pastor of Galesburg church, J. A. Barnett, is holding a missionary meeting in East Galesburg, in an effort to revive the church in that part of the city.

Rev. Frank H. Vernor, pastor at Homer, is holding a revival meeting for his home congregation, with the assistance of Rev. Elmer Rice of Dixon.

The evangelistic message of D. H. Shanklin at Athens is having a fine hearing, and at last report there were seven additions, all by confession.

J. Edward Cresmer, pastor of Lanark Church, had the assistance of Evangelists J. V. Coombs and Elmer Rice in a meeting which resulted in fourteen additions.

The meeting at Fisher, conducted by the pastor, J. Frank Hollingsworth, was concluded with a total of fifty-three additions, all but eight being on profession of faith.

W. S. Mesnard of Mason was in a revival meeting at Jeffersonville, which resulted in eight additions. The meeting lasted for two weeks, and was concluded the last of January.

At East Side Church, Decatur, there were four baptisms January 21. The new pastor of the congregation, Rev. Fred Galiger, has been formally welcomed by the congregation.

Keenesburg congregation is in a revival meeting being conducted by J. E. Stout. The church here has been without a pastor, and entirely without preaching for a period of more than six months.

The revival meeting at Clinton, which was conducted by the pastor, J. F. Rosborough, assisted by J. K. O'Neal, closed with a total of seventy-four additions, forty-six of whom were by baptism. The church also was quickened by this pastoral evangelism.

Edinburgh church, where B. H. Sealock preaches, received an offering the last of January for Christian education which amounted to fifteen dollars. This church is in a revival meeting conducted by L. O. Lehman of Gibson City.

The brotherhood of Charleston church celebrated Lincoln's birthday by a special service. At this service, the principal address was delivered by F. W. Burnham, pastor of First Church, Springfield, who was more than ten years ago pastor of the church at Charleston.

Rev. William E. Adams of First Church, Danville, is having the assistance of J. W. Lowe, of Columbus, Ohio, in a revival meeting, which began last Sunday. This meeting is being held by Mr. Lowe in reciprocity for a like service rendered his congregation by Mr. Adams.

It is understood that R. Sheeler Campbell is to relinquish his pastorate at Girard, and that work will be undertaken in connection with the Scoville Evangelistic Company. Mr. Campbell's wife will also be an assistant in the work of the company.

W. T. McConnell, who has been pastor at Arcola, is leaving the active ministry to accept a position as cashier of the First National Bank of DeLand. Mr. McConnell has been a successful minister, and his departure from the ministry impoverishes the profession.

State Secretary J. Fred Jones assisted the church at Oakwood in its dedicatory service the first Sunday in February. An amount of money in excess of the requirements was raised on dedication day, and the church is happy in its new house of worship. The pastor here is George Huff, who is filling his first pastorate.

The congregation at White Hall has recently conducted a revival meeting, in which there were thirteen additions, all but three being by baptism. The evangelist was Oaceola McNemar of El Paso. Mr. McNemar is pastor of El Paso Church, and his congregation is now being assisted by Rev. Robert W. Moore of White Hall Church in a revival meeting.

Dr. Barton O. Aylesworth is holding a revival meeting for his home congregation at Chandlerville, with the assistance of a singer. It is reported that large congregations are listening to the minister's message nightly. During the first four days there were fifteen additions. Dr. Aylesworth last week spoke before the state annual Stock Growers' Association at Bloomington.

There were twelve additions at last report in the revival meeting at Indianola, which is being conducted by Evangelists Hill and Knowles. There is a fine spirit of co-operation being manifested upon the part of other churches of the city, the ministers of the other congregations being present during the entire week, and their services on Sunday evening being dismissed to assist in the revival.

Evangelist F. F. Walters of Missouri, after a splendid meeting at Shelbyville, resulting in more than thirty additions, is in a revival at Edwardsville, where the congregation had ceased to meet months ago, and the church building had been rented to the Christian Scientists. Undoubtedly, with the sane evangelism of Mr. Walters this congregation will begin to live again and will come to feel a new confidence and hope for the future.

Secretary E. W. Allen, with Herbert Shaw of China, and Dr. Jaggard of Africa, are in central Illinois this week in missionary rallies for the Foreign Society. The itinerary includes Bloomington, Peoria, Galesburg, Jacksonville, Springfield, Decatur, and Dan-

ville. Mr. Allen is a great missionary expert, and Mr. Shaw and Dr. Jaggard are just from the field of great conquest in China and Africa. Their missionary activities and their way of relating the story of modern missions is most captivating. Undoubtedly many ministers and laymen from the surrounding towns will visit one or several of these rallies, for the inspiration afforded there. The rally in Springfield will be held at West Side Church, on the afternoon and evening of Thursday, February 22. The pastor of this church is John R. Golden. All the churches of the city will co-operate in the rally.

Secretary's Letter.

F. B. Thomas reports a fine work at Mattoon, frequent additions and a campaign is on for a \$40,000 church with bright prospects. He held his own meeting with 156 additions, and he will begin a meeting at Toledo the 19th. His Brotherhood class enrolls 130 men.

The Atlanta church, R. H. Newton, minister, has decided to build a modern house if the funds can be raised, and they are after it strong. We will hope for success in this splendid enterprise.

The program committee for the state convention is composed of the following brethren: W. W. Sniff, chairman, Paris; J. R. Golden, Springfield; and W. F. Turner, Peoria. Address these men in regard to the matters pertaining to the program.

Martinton and Sheffield Ave., Chicago, report as Front Rank churches. Hartsburg and Dixon have enrolled in the list as striving to attain, the latter only lacking one point.

A number of inquiries have come in as to the meaning of points 4 and 5. We offer the following explanation.

Point 4—"Sunday Morning Audiences Averaging 50 per cent of the Church Membership." Under this point we published a note in the folder sent out recently as follows: "Have your clerk or special committee keep accurate record of the total Sunday morning audiences at the Lord's Supper, including Christians, non-Christians and children, to see if it equals 50 per cent of the church membership."

Point 5—"Contributing Members Equal to 60 per cent of the Church Membership." In Illinois this is taken to mean 60 per cent of the active resident membership. The husband's pledge includes the wife. If there are children who are members of the church they should be encouraged to give in their own names, and if they are not earning money the parents should help them by giving them a weekly allowance or pay them for certain tasks so they will have their own money to give. This method cultivates the grace and habit of giving, which is a most important item.

A number of strong churches and a great many average and smaller ones have not yet sent us their offerings for state missions. If the offering has been taken kindly see that it is forwarded to our treasurer at once. Look a long delay by one cause or another. It is into the matter, please. Sometimes there is wrong to divert a missionary offering to some other use. Play fair and be square. Our work needs your loyal fellowship. Take the state offering now and have it out of the way of other calls as they come in their regular order. Help. Boost.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y-Treasurer.
Bloomington.

Church Life

H. O. Breeden is in a meeting at Little Rock, Ark.

The new church at Keosauque, Ia., was dedicated by B. S. Denny. The cost of the church was \$3,000.

Samuel R. Maxwell, of Tampa, Fla., reinforces Dr. W. T. Moore's recent warning in these columns against northern people's being deceived by Florida land promoters.

Wickizer and Gardner had thirty-one additions the first day the invitation was given at Collinsville, Okla. R. C. Leonard, the pastor, had plans for a great meeting and the initial success is very gratifying.

Prof. G. W. Buckner has entered on his duties as pastor of the church at Southport, England. Prof. Buckner is the father of the pastor of the Christian Church in Irving Park, Chicago, and was for many years pastor at Canton, Mo.

B. A. Jenkins of Kansas City recently preached a Sunday evening sermon on, "King Lear," which was the occasion of an editorial in the Kansas City Journal on the lack of control that is exercised over the child in the modern American home.

Evangelist Geo. L. Snively of Lewistown Ill., will assist B. G. Reavis in the dedication of the new Christian church at Elsberry Mo. This congregation is greatly flourishing under the ministry of Mr. Reavis and has built a most attractive church home.

There is a great conference being planned by the church in Australia for next Easter. As is well known, the churches in that commonwealth have a representative delegate gathering and the convening of a great federal conference at Melbourne is expected to be the greatest ever held.

Claude John Miller has just finished a meeting with home forces in which there were sixty-three additions. All the music was furnished by local people and the meeting was felt to be a success in spite of the severe weather which interfered. A local debt of \$500 was also provided for as a result of the meeting.

We regret to announce the passing into the Great Beyond of H. C. Waite, Burlington, Wis. We extend sincerest sympathy to the sorrowing relatives, among whom is the talented pastor of Central Church, Cincinnati, Claire L. Waite, a son. The funeral services were held in Hyde Park Church, Chicago, conducted by Dr. E. S. Ames.

Claire L. Waite is pleased with the prospects at Central Church, Cincinnati. There have been twenty-seven additions since the present pastorate began, on Jan. 1, and the audiences are showing a remarkable increase. There were seven additions on Feb. 11. There is a large electric sign in front of the church which is lighted every night till ten o'clock.

The meeting of which mention was made last week at Orange, Calif., by Bruce Brown has closed with sixty-three additions. There was no machinery at all, writes the evangelist, and nothing but the plain teaching of the scriptures was attempted. The pastor, C. C. Bentley, had by his life and conduct made the results possible.

Negotiations are in progress looking to the merging into one congregation of the Fourth Street Church and Central Church, Covington, Ky., as the pressure of the down-town situation is being felt and Fourth Street Church feels that it would be better to seek a new

location. Central Church is erecting a new building at the present time.

E. R. Cockrell has been supplying for the Upper Parliament Street Church, Liverpool, Eng., for the past few months but feels that it is better to devote all his time to his studies in the University of Liverpool. Prof. Cockrell expects to return to his duties in Texas Christian University at the beginning of the school year next fall.

It is said that in the Scoville meetings in Shreveport, La., there were probably converts that will affect the membership of every church in the city. Though not a union meeting in plan, yet the platform was broad and all classes co-operated with the evangelist. Claude Jones, the pastor, came to Shreveport some fifteen years ago and organized the church. There were over 400 additions to the Central Church.

About forty preachers of the district around St. Joseph, Mo., met recently for a conference on the work of the churches in the district and in the state of Missouri, generally. There is a deficit of nearly \$3,500 in the state treasury of the missionary society of Missouri and the members of the meeting resolved to undertake the raising of the amount. The reports as to the state of the cause was, in many ways, quite encouraging.

The churches of Kansas City and vicinity are organized into a co-operation for the care of the churches that are not yet self-supporting. The recent Fourteenth Annual Report of the committee that is carrying on the work shows that the work has been actively prosecuted. Twenty-six thousand five hundred dollars was raised from all sources for city missions and the state of the churches in the city justifies the wisdom of the plans that have been used there for a long time.

"Are you a world citizen?" This is the question with which S. G. Fisher begins in urging his members to attend the missionary address by W. H. Erskine of Japan who is travelling for the society in the interest of the March offering. Yes, that is a good way to put the matter. Only a world citizen has a heart big enough to rise above the petty concerns over which small men contend and think of the great task of serving the whole human race.

The annual report of the Linden Avenue Church, Memphis, Tenn., comes to us printed and enclosed in a neat blue cover, with a tender message from the pastor in the front of it. The present membership of the church is 770 and the number of additions for the past year is just nine less than the number of sermons preached by the pastor during the year. A total of \$18,089.74 was raised during the year, an average of \$27.90 for each member. For missions the total was \$1,264.40 and for benevolences \$303. The pastor, W. H. Sheffer, has a right to be proud of the report.

At Wichita, Kan., the Central Church is making great gains. There were 530 in the Sunday-school on Feb. 11 and 107 in Judge Haymaker's Adult Class. Dr. John M. Moore, of the Men and Religion Movement, gave an address and there were four additions. Since Nov. 1, there have been 269 additions to the church and 140 have been baptized. The Methodists recently baptized sixty in the baptistery and other denominations have asked the pastor of Central, Walter Scott Priest to baptize their converts which he has gladly done in each instance.

Cyprus R. Mitchell began his pastorate at Montgomery City, Mo., with the beginning of the year. Already he and his congregation have given hospitality to representations of the Foreign Society, the state Sun-

day-school work and the Bible College of Missouri, in the persons of Missionary W. M. Erskine, of Japan, state superintendents Depew and Bryan, and Field Secretary R. W. Gentry. For all their good causes the church pledged its sympathy and aid. Mr. Mitchell is taking graduate work at the Bible College at Columbia, and will so continue until June, after which date he will devote his whole time to the church.

The Kansas City Post has an interesting "story" in a recent issue in the form of an interview with Dr. E. L. Powell, of Louisville, who was in Kansas City for a lecture engagement. Some of the epigrams that the reporter recorded were: "The professional minister is a disgrace to the modern church. If religion is not for the ordinary man it is not for anybody." "Jesus Christ came to earth with a business proposition." "The church today is laying less stress on theology and more on sociology, and it ought to, for a saved soul in a lost body is in a bad fix." Dr. Powell has been pastor of Louisville church for twenty-five years.

In our report of the work of the Seventh Street Church, Richmond, Va., we gave the amount of money contributed to missions as \$1,913, which is indeed a good showing, but the facts are very much more creditable to this great congregation than would appear from this statement. Miss Lillie Pearce in a note just received informs us that the total given by the church, as such, the Sunday school, the Young Ladies' Circle, the Young Men's Missionary Society, and the C. W. B. M., to missions and benevolences amounts to \$3,524.46. Including the amount raised for the new property, the great total of \$17,339.80 was raised during the year 1911. This is truly a great record and we are glad to make the correction, or rather the addition to our first printed statement.

H. P. Shaw, of China, C. P. Hedges, of Africa, and Secretary E. W. Allen, of the foreign society, will be in Illinois holding missionary rallies from Feb. 18 to March 3. Following is their itinerary: Saturday, Feb. 17, Rockford, Ill.; Sunday, 18, Chicago and Valparaiso, Ind.; Monday, 19, Peoria, Ill.; Tuesday, 20, Eureka; Wednesday, 21, Bloomington, (First); Thursday, 22, Springfield, (First); Friday, 23, Jacksonville, (Central); Sunday, 25, Lawrenceville, Vincennes, Ind., Centralia, Mattoon, Shelbyville, Taylorville; Monday, 26, Decatur; Tuesday, 27, Champaign; Wednesday, 28, Danville, (First); Thursday, 29, Paris; Friday, March 1, Charleston; Sunday, 3, Princeton, Ind., Sullivan, Ind., Mt. Carmel, Flora. The following Chicago churches will hear these missionary leaders on Feb. 18: Englewood, Jackson Blvd., Metropolitan and Evanston. There will be a minor rally in the afternoon.

Mrs. A. L. Sheldon in telling of her return with Dr. Sheldon from Thibet thus describes the parting: The women ran along by the chair giving me milk to drink in a bowl, with bits of butter on the edges, and we all cried. Perhaps they are dirty, and I wouldn't have cared so much a year or two ago, but sometimes a greater love than you have known before grasps you and you love more abundantly, and we love them even more than they love us, though I think they felt the love, as little children feel it. Many of the women took off their rings and gave to me as a parting gift, great to them, but of how much more value to me, showing the love they felt. It was much in money from people so very poor as they. I don't know the way to tell you how we felt. It was not ourselves that inspired it, but He whom we serve, within us, that made us feel so close to them. It was much to us that the close of our first term of service was like this.

J. B. Boen is in a revival with University Church, Los Angeles, Calif.

R. W. Abberley is in a meeting with the church at Hutchinson, Kan.

D. G. Duncan has recently held a meeting at Alaska, Ind., with 112 additions.

W. S. Buchanan recently held a good meeting with the church at Mt. Rainer, Md. Thirty were added.

B. M. Ainsworth of Franklin, Ind., has accepted a call to the church at Georgetown, Ky.

There were four additions recently to the church at Redlands, Cal., where Wm. Bayard Craig ministers.

J. A. Persinger, pastor at Main Street, Winchester, Ind., has resigned to accept the pastorate at Hartford City.

L. A. Thompson, formerly of Waynesville, O., has begun work for the church at Pendleton, Ind.

Alfred O. Kuhn has resigned as assistant pastor at Sedalia, Mo., to accept the pastorate of the church at Salina, Kan.

Allen Wilson is to begin a meeting soon with the Windfall, Ind., church, where J. H. Mavity is pastor.

J. W. Cocke, pastor of First Church, Greensburg, Ind., has resigned and will move to Indianapolis, and enter the evangelistic field.

W. A. Shullenburger of Mexico, Mo., and R. E. Alexander of St. Louis, recently held a meeting at Vandalia, Mo., with sixty-one additions.

At the annual banquet of the Sacramento, Cal., Church, annual reports were made which showed a membership of 398, and total receipts of \$2,489.

The church at Richmond, Ky., of which E. B. Barnes is minister, will begin the erection of a house of worship this spring to cost from \$35,000 to \$40,000.

E. W. Corn of Piqua, O., recently held a meeting with his home church with fifty-five additions in the three weeks that the meeting continued.

A new church in the West End of Louisville, Ky., was recently dedicated. The congregation is the outgrowth of a prayer-meeting that was started in the vicinity in 1910.

H. L. Willett was appointed by Governor Deneen as a delegate from Illinois to the Child Welfare Conference, held in Louisville, Ky., last week. He was unable to attend on account of illness.

J. B. Holmes who has done good service as evangelist in the Northwest and as pastor in Texas has again decided to locate as pastor. He will be with the Pendleton, Oregon, church.

D. Y. Donaldson has assumed the duties of assistant pastor of the Independence Boulevard Church, Kansas City, Mo., succeeding James Small. Mr. Donaldson thus resigns the secretaryship of Missouri Missions.

The papers continue to show reports of the splendid work being done in the Southwest by F. F. Grim. He is a friend in time of need to every weak church in that section. He is in El Paso now assisting P. J. Rice in the organization of a suburban church.

Seventeen additions in first nine days of meeting at Alva, Okla., Church too small for crowds. Meeting closes Feb. 26. Chas. E. McVay is song leader. G. A. Hendrickson,

minister, preaching. Mr. McVay will sing next at Edgar, Nebraska.

Mark Wayne Williams writes: "My boy Wayne burned the \$3,000 mortgage on our church last night, also we raised in cash and subscriptions \$5,000 towards new building. With prospective loan from Church Extension this assures our success here."

The new church that is building in Canton, O., will have fifty-one class rooms for the Sunday-school and will accommodate 3,500 scholars. Among other novel features there will be a wedding parlor where couples may be married in privacy.

W. J. Lockhart dedicated the new building at Lipscomb, Ia., recently. The money raised was more than a thousand dollars in excess of the amount needed for the new church. A meeting was begun at once under the preaching of Mr. Lockhart.

Dr. R. H. Crossfield of Transylvania University spoke at Richmond and Winchester Kentucky, recently, on the subject of enlisting students for the work of the ministry. An active campaign with this object in view will be conducted in the churches of the state and the adjoining states throughout the year.

F. M. Rains was the preacher of the dedicatory sermon when the new \$20,000 church was set apart. Special trains were run for the convenience of those who wished to attend from the neighboring towns and a revival was planned to begin immediately under the preaching of Arthur Long with Miss Ola Bowles to lead the singing.

Clay Trusty of Indianapolis, Ind., writes: We have just closed a five weeks' meeting with Chas. W. Daughtery as vocalist and chorus leader. The meetings continued through the severe cold weather. The tireless effort of the membership was one of the great factors in the meetings. One hundred and one were added to the church.

There was a great conference recently held in Liverpool on Missions and Social Reform, and the two ideas were made to link together and to supplement each other. "For every slum you abolish at home, you furnish the missionary with a new argument," said one of the speakers. There were 1,500 students in attendance from all over Europe and Asia.

The suggestion of Madison C. Peters that the churches be thrown open for free weekly concerts for the poor in connection with the work of the Professional Women's League, has been discussed recently in Cincinnati. Justin N. Green, pastor of Evanston Church, favors some such arrangement and an effort will be made to carry it into effect if the difficulties are not too great.

The local Brotherhood of the South Side Church, Springfield, Mo., is conducting a revival with the pastor, F. L. Moffett doing the preaching. This is a new line of activity for the men's brotherhoods but it promises, in this instance, to be a fruitful one. Lunch is served at six in the evening for the benefit of those who could not get back from home for the evening service.

H. O. Pritchard, pastor of the University Church at Bethany, Nebraska, has been chosen as chairman of the Social Service Committee of the Men and Religion Forward Movement of Lincoln, Nebraska. It is the purpose of this committee to make a complete religious and social survey of the city of Lincoln. The head professors of the departments of sociology, of the State University are also serving on this committee.

The Anti-Saloon League recently occupied the churches in Springfield, Mo., in a field-day

campaign, which had for its object the arousing of the voters to take a more active part in the primary elections of the different parties. The remarkable success that the League has had in Texas and other states of late should give hope that the problem of banishing the saloon from the community is nearer solution than we had dared to hope.

The report of Bethany church, Lincoln, Nebr., showed 141 added during the year 1911, forty-two of this number were by baptism. The present membership, resident and non-resident is 829. The church gave during the year \$2,197.96 for missions, \$3,875.94 for current expenses, and \$5,098.30 on Building Fund, making a total of \$11,172.20. During the four years and three months pastorate of H. O. Pritchard, 638 have been added to the church with a net gain of 404 and \$53,926.98 have been raised for all purposes.

The different colleges and Normal schools of Nebraska held their Student Volunteer Convention at Lincoln in the University Church, Feb. 9 to 11. Over seventy-five delegates from the different colleges were present. Three missionaries from India, one from China and many volunteers were on the program. Probably the most interesting speaker was Dr. Buck who has spent forty-one years in India. Eight splendid young people volunteered for the foreign field during this convention.

There was an ordination service recently at Nelson, Neb., of more than usual interest. D. W. Wright, who has been an elder in the church for several years had decided to leave and go to Old Mexico to live. As he had been a teacher in the Sunday-school and a student of the bible for years, it was decided to ordain him to the Christian ministry so that he might be more useful in the land to the south where Christians are very few in number. One of the most distressing facts about the emigrant situation is that usually he leaves his religion behind him. Would that all Americans going to Mexico were ordained!

Professor T. M. Iden of the State Normal School at Emporia, Kansas, is carrying forward an admirable campaign for the erection of a building for his widely known and most effective class of young men known as "The Upper Room." This class now numbers several thousand, scattered over America and indeed beyond the sea, but the organization has been kept intact and every new group added to the number has widened the circle of its effectiveness. The members and friends of the class are now raising a fund for the erection of a permanent headquarters for the organization in Emporia, and solicit the help of all who are interested.

Edwin C. Boynton is leading a busy life "way down South in Texas," at Dallas. He is, in addition to being pastor of the North Dallas Church, Recording Secretary and Press Reporter of the Board of Managers of the Juliette Fowler Orphan's Home, and the Sarah Harwood Home for the aged. He is also Secretary-Treasurer of the City Pastors' Association (Interdenominational) and in that capacity has taken an active part in a movement to create a vigorous sentiment endorsing the recent action of local authorities in closing all forms of Sunday amusement run for gain. This association is co-operating with the Men and Religion Forward Movement Committee of One Hundred in preparing for a Gypsy Smith revival the last of this month. The Pro Bono Publico, a North Dallas Improvement Association, meets regularly in the North Dallas Christian Church and the church people are considering the possibilities of a regular social centre plant on their lot.

A Brotherhood has been organized at First Church, Hamilton, Ohio, with seventy members.

The Bolenge missionaries write from Africa under date of January 3 and report an offering of \$140 for the Christmas missionary offering. This is the best yet and very generous. One hundred forty-eight were baptized on the last day of 1911 and several new fields are about to be entered, the fierce Baloi tribe, who roam the river in search of solitary canoe-men to steal and hold for ransom, being one of the tribes that is to hear the gospel.

The monthly meeting of the Disciples' Missionary Union will be held at Sterling Place Christian Church, Brooklyn, on Tuesday evening, February 20. Rev. Vernon M. Stauffer of Union Seminary will deliver the address. In the afternoon the triennial convention of Auxiliaries to the Christian Woman's Board of Missions in the New York City District will be held and an address given by Mrs. Anna R. Atwater of Indianapolis, National President.

In the announcement of the meeting in London, at Leslie W. Morgan's church, which we mentioned recently, the following statement was issued. It shows what clear pronouncements proceed from the English churches: As individuals we strive to be simply Christians, without prefix or affix. As a Church we are designated a Church of Christ, not in the exclusive sense, but in the sense that every true Church should be a Church of Christ. We regard denominational titles as unnecessary and divisive. We regard denominationalism as contrary to the will of God. We look upon the prayer of Jesus for the union of His disciples as the thing of supreme importance for the effectual evangelism of the world. As the true basis for Christian union we hold forth the New Testament Church as the ideal in faith, ordinances and life. We affectionately invite all Christian to read the New Testament afresh in the light of this thought and to be guided by its teaching.

It is announced that the decree requiring every one who wishes to practice medicine, surgery, dentistry or pharmacy in the Canal Zone, must procure a license from the Board of Health, has been modified, in compliance with an appeal from the Christian Scientists, so as to include an explanatory clause disclaiming any interference "with the practice of the religious tenets of any church in the ministrations of the sick or suffering by mental or spiritual means without the use of drugs," provided that the sanitary regulations applying in the Canal Zone shall be complied with. That last part is the redeeming clause. The public health is something of greater importance than the individual liberty. Obedience to the sanitary regulations of the Zone will entail all the necessary precautions against infection and contagion, and leave the risk where it should be—with those who have made themselves believe that there is no such thing as sickness, pain or death. The regrettable feature is that the law does not protect the children of those belonging to these cults, and that they must be subject to the dangers that are involved in the absence of proper medical treatment.

CALL FOR CONVENTION IN N. DAKOTA.

It is our purpose to call the first state convention (of our brotherhood) in North Dakota within the present year, and therefore invite suggestions and co-operation on the part of all the brethren in the state, as well as our National Missionary officers, to the end that they may be present and participate. The time and place of meeting are important factors.

F. B. SAPP.

Fargo, N. D., Feb. 14th.

INSPIRING NEWS FROM THE FOREIGN SOCIETY

Preparing the Churches for the March Offering

HEAVY OBLIGATIONS.

As we approach the March Offering, March 3, we ask the churches to bear in mind the heavy financial obligations of the Foreign Society.

The Revolution in China has laid increased burdens upon us. We have been compelled to cable extra money on account of the added expense of the missionaries fleeing from the interior to the coast. The missionaries were also driven from Batang. This involves unexpected expense. However, the work is continued by the native evangelists, and the workers will soon return to their post of duty.

The three new hospitals, one in China, one in the Philippine Islands and one in India, will involve increased current expenses for conducting them. The outlay in Africa must be enlarged. New buildings in Bolenge and other advance steps all involve larger outlay.

New missionaries stand waiting, ready to reinforce the staff at Batang, Tibet. They begin their long journey as soon as peace is fully restored in China, and it is safe to make the trip.

Some of the missionaries are broken in health and have been compelled to return home. In spite of all our problems the work grows. Men are accepting Jesus Christ in every land. We must not permit any retrenchment or backward step.

The churches are rallying nobly. There has already been a gain of nearly 200 contributing churches since the beginning of the missionary year. They have increased their gifts almost \$5,000. They are sounding the note for an advance step all down the line. There is a spirit of large expectancy. Our people know the gospel and delight to sound it abroad. Nothing so thrills and encourages them as its splendid triumphs.

The Foreign Society has a standing army of over 900 out on the world-field. What a mighty army it is! They are the chosen and anointed of the Lord. We must see that the commissary department is amply provided while they do battle in our stead.

We are making history. Eight out of ten in the cabinet of the new government of China are said to be Christian men. A large number of the Diet or Congress of Japan are also Christian men. Some of the high officials in the legislature of the Philippine Islands are followers of the King. These splendid signs of the world's new day are the results of the liberality of churches and the daring of missionaries in the past. This new day would never have dawned but for the sacrifice and the vision of those who have gone before. But the real battle is just beginning. Now is the time for a great worldwide movement to plant the gospel upon the intransigent of Satan wherever men live, in all climes and in all zones.

The March Offering is one of the most significant events in the ongoing of our mighty people in the whole earth. God is not only in his heaven, but he is also in the earth, in the hearts of his people, moving them for the final overthrow of Satan and the establishment of the kingdom of God wherever the sun shines.

F. M. RAINS,
STEPHEN J. COREY,
Secretaries.

ENCOURAGING GAINS.

The receipts for Foreign Missions from October 1, 1911, to February 13, 1912, amount to \$32,092.89, a gain over the receipts for the corresponding time last year of \$4,334.31. There has been a gain of 191 contributing churches also, and the gifts

from the churches, as churches, show the splendid gain of \$4,919.87.

The Sunday-schools, Endeavor Societies and bequests also show a gain. These are encouraging figures for the first of the year and we hope the gain will continue to the close.

However, there has been a small loss in personal gifts and in annuities. These will no doubt be overcome before the year closes.

The immediate, pressing duty now is the March Offering. It is hoped every church will take the offering and make it as large as possible.

A number of new Living-links are being enrolled and the "old guard" are standing by the colors in a most loyal way.

Let us make it the greatest missionary year our people have ever witnessed and so will we bless the world and enrich our own lives and honor the King whose we are and whom we serve.

Send to F. M. Rains, Box 884, Cincinnati, Ohio.

A THRILLING LETTER.

The Christmas time has come and gone, and left behind many pleasant memories. Our evangelists came in the 22d of December with about 300 inquirers and a large number of the non-resident Christians.

Christmas Day opened with a prayer and praise service at 5 a. m., then at 8 o'clock all the Bolenge Christians brought food in large quantities for the visitors and for their own poor, showing a very fine spirit. At 10 we had our annual Christmas sermon, which was preached to a large audience. Then 3 p. m., came the zenith—the Christmas offering for Foreign Missions. Each member, as his or her name was called, came forward and how willingly and gladly they gave! Baskets and chickens and coats and spoons and weapons and ducks and plates and mats and dresses and brass rods and jingling fringes—and many other things too numerous to be catalogued, until the next day we put in the church treasury 700.05 francs in cash, or \$140.01, with a few things left unsold.

Then the last day of the old year we had the pleasure of burying in baptism 148 people, mostly from the out-stations, among them another chief, and thirty-one women!

Today we are sending out a large number of evangelists, entering a number of new towns, and carrying the gospel to a new people, the Ba-Loi, the fierce inland people of the Mobangi.

Altogether it has been a gladsome time, even if full of many labors, and the Church of Jesus Christ here has shown what seems to us the real Christmas spirit.

Day after tomorrow, Mrs. Hensey and I leave on the Steamship Oregon for Longa and especially for Monieka, where we expect quite a number more baptisms.

You will be glad to know that Mrs. Moon and Jesse Charles Moon are both getting along nicely, and that all the rest of us are quite well. We hear that Brother Eldred has not been very well and hope to see him soon.

Bolenge, Africa.

A. F. HENSEY.

We could take the whole Congo land for our Lord if we only had the workers. These Congo brethren have the Apostolic spirit of liberality. Note the work of the Steamship Oregon. Our brethren in Oregon are justly proud of this splendid contribution to the great cause.

Observe the large number of baptisms. They will equal Scoville soon. Oh, for more churches like that in the March Offering!

F. M. RAINS, Secy.

Notes from the Foreign Society

Dr. W. N. Lemmon and family have recently moved from Laoag to Manila. This is an important step. During his last month's work in Laoag there were twenty-five baptisms. During his first week's work in Manila there were thirteen baptisms. He is not only a most capable medical missionary, but he also has the evangelistic power and passion and accomplishes great things.

Last week the Foreign Society received a gift of \$5,000 from a friend on the Annuity Plan. This makes his third gift and the aggregate is \$15,000. This friend also gives quite liberally in a direct way to the work of the Foreign Society.

B. L. Kershner and wife reached San Francisco from Manila January 8. They had a very rough voyage. He is not in very good health. He will abide for a time with his brother, F. D. Kershner, president of Christian University, at Fort Worth, Tex.

Mrs. Frank Garrett, writing from Nankin, China, under date of January 6, says: "You will be glad to know that we are all back in Nankin at work after a month at Shanghai against our wishes. It seems now that peace may soon be established. We pray it may be so, if it is possible without too much compromise. These are epoch-making days in China and it is good to be here, to watch the new developments. An officer told us today that eight out of ten of the new cabinet and leading men among Revolutionary leaders are Christians. It is hard to estimate the influence of this in the China that is to be."

Justin E. Brown and wife from Luchowfu, China, reached San Francisco February 8. Mrs. Brown is not at all well. They expect to reach Des Moines February 15. Their address in that city will be 929 18th St.

"I will lay plans to make the South Lawrence Avenue Church, Wichita, Kans., a Living-link church next year."—C. C. Shclair.

Philip H. Gray of Michigan presented Dr. A. L. Shelton of Tibet with a medical cabinet of great value. Dr. Shelton appreciates it very much. Mr. Gray also donated a bath tub for the new hospital at Batang.

There are four friends in Michigan that support a Living-link each in the Foreign Society by giving \$600 apiece annually. We are hoping this number may grow, and that a similar growth will be made in all the states.

Remember the Foreign Missionary Rally in all the churches Sunday night, February 25. Make it a great occasion in your church.

Please take the March Offering promptly and make it as large as possible. Great doors of usefulness are wide open to us in all lands.

G. B. Baird, Luchowfu, China, writes under date of January 7, as follows: "The chapel is almost completed, and we are expecting to dedicate it in a few weeks. It will seat about 150 persons and will cost only about \$150 gold. The walls are brick and mud, and the roof tile, and it makes a very neat little building. Today we had our first meeting in the enlarged chapel at the hospital, and without any announcement at all the room was well filled. We had a visiting preacher with us and asked him to preach. He is a very successful business man (Chinaman). He gives liberally of both his time and money to the cause of the gospel. He preaches for the love of preaching and the love of men. In the audience this morning there were teachers, students, busi-

ness men, loafers, beggars, soldiers with their guns and swords, and women and children."

"I am preaching missions more earnestly and regularly than ever before, and it is waking me up so well that I am sure of its power."—Leland W. Porter, Pastor of the First Church, Helena, Mont.

"It is our purpose to make this the best little church in the brotherhood, and we are now laying plans for a Living-link in the future. Watch us grow."—M. A. Cassaboom, Corydon, Ind.

A MISSIONARY "SURPRISE."

You know how delighted your minister and his wife were with that "Surprise" you gave them the other night! Whether an easy chair, a horse and carriage, a fur overcoat, cut glass, china, a clock, a "pounding" with a month's groceries, or what your gifts were, you remember the appreciation was heart-felt.

Why not have a great brotherhood "Surprise" on our host of workers on the "foreign field." It could not be in the same way, of course, as here at home. But do you not think a substantial increase in gifts, and in the number of contributing churches and individuals would be practically as delightful for the mission forces? If the work were put on a safe basis this year, if there were to be no more "cuts" or curtailings of efficiency, can you not imagine the rejoicing? Visions of reinforcements and improved equipment would lift the ache from many a heart, and bring the sparkle to many eyes. There have been plague, and epidemics, war, famine and loneliness on most of our fields. A strong practical word of cheer should be huried to every worker. A mighty offering should prove our gratitude to the great God that our loved ones have been saved from countless perils, or rather sustained through them. Come, let us "surprise" the missionaries!

Des Moines, Feb. 8, 1912.

PLANNING FOR THE OFFERING

I trust that the March offering will be the best ever received.—J. John Ramsey, Tyler, Tex.

May God bless the work in foreign lands. I will do all I can in prayer and work for the March offering.—Thos. N. Plunkett, Alexandria, La.

Will leave no stone unturned to raise large offering.—John W. Moody, Pawnee City, Neb. Hope to make a gain this year. The work is imperative.—Wm. E. Adams, Danville, Ill. Yours for the greatest advance in the history of world-wide conquest.—Manor C. Hart, Stamping Ground, Ky.

We are with you for much more than our apportionment. It is too low. Our church and state are getting a larger vision.—W. D. Van Voorhis, Parkersburg, W. Va.

You can depend upon me to do my best to raise our apportionment and more.—B. E. Watson, Lexington, Ky.

I sincerely hope that the \$500,000 will be really urged.—Oliver W. Jennings, Granite City, Ill.

May this year see the greatest offering ever made by our people for Foreign Missions.—A. Horner Jordan, Lorain, Ohio.

Apportionment \$40, will try to raise \$50 at least.—Andrew Leitch, Danville, Ind.

We shall do our best to surpass last year's offering.—E. J. Barnett, Paris, Tenn.

I want to assure you that I will do all in my power to make this church come up to her full duty in the matter of missions.—Scott-Cook, Wilkinsburg, Pa.

Your commendable effort in such a cause is deserving of and will have success.—Wm. Shoemith, Grimes, Iowa.

We want to do our best.—M. M. Annison, Brooklyn, N. Y.



We propose to push the matter of missions as we do repentance. No salvation without it.—J. W. Stewart, Lemague, Pa.

This church and Sunday-school will always do what we can for the F. C. M. S.—E. Jay Teagarden, Danbury, Conn.

The Terrible Famine in China

The suffering in the Yangtse Valley defies description. Our missionaries are in the center of the affected region. To the floods and destruction of the rice crops last summer, have been added the devastations of the Revolution. Millions are destitute. Thousands are dying from cold and hunger. Our mission centers are surrounded by tens of thousands of famine refugees, living in improvised grass huts and begging pitifully for bread. Pestilence is now adding to the suffering and death of the people. Our own missionaries are on the Famine Relief Committee and aid in the distribution of funds. The Foreign Society has been forwarding famine gifts. Any money that comes in will be sent direct to the Famine Relief Committee through our missionaries who serve on it.

Our religious papers have also issued a call. Gifts can be sent direct to them. Money so sent will reach the same Committee. This call is in unison with the united action of the representatives of the Foreign Boards of America, recently assembled in New York City and is sent to all of our papers.

In our comforts may we remember the starving in China. These offerings should in no wise interfere with the March Offering for Foreign Missions and we are sure they will not. These gifts should be over and above the money given for the support of the missionaries and their needy work. Such a time of distress calls for the exercise of self-denial and for expressions of gratitude to God for our land where famine and pestilence are unknown.

STEPHEN J. COREY.

Tidings from American Missions

There is a decided increase in the returns for American Missions this new fiscal year. The receipts for January are indicative of this. The total receipts for Jan. 1910 were \$4,605.91; Jan. 1911, \$5,988.74; Jan. 1912, \$12,092.34, being a gain over last year of \$6,102.60. The largest part of this gain was in receipts from churches.

In the statistical table published in the year book, there is a list of all the co-operating churches, sending offerings to any State or National Missionary Society for the last fiscal year, arranged alphabetically and by states. In this list there are 6,004 congregations. Heretofore it has been the prevailing mind of a number in position to know, that the number did not exceed 4,000. Let it be heralded everywhere that we have more than 6,000 congregations co-operating with our organized work.

One hundred and nineteen churches sent offerings to all our Boards last year. Nine hundred and forty-eight Sunday-schools did the same. This difference in favor of the Sunday-school indicates the good results accruing from Front Rank campaigns, which have been made among the Sunday-schools.

M. B. Ryan, our farthest north evangelist, truly has a great empire for his field. He is superintendent of the work in Alberta, Canada. This great province is seven times the size of Illinois. Fifty years from now people will be telling how much greater it is in fertility, population and commercial and banking activities. There is a great American population in this province, and is increasing all the while. Calgary, the largest city, has more than 20,000 people. Edmonton and Lethbridge are striving young cities. We ought to have a score of preachers giving all their time to the work. We have a number of able and faithful brethren, who preach Lord's Days, but Brother Ryan is the only man in the field giving full time service. He is laying foundations in a great empire.

Lowell C. McPherson is another one of our newer evangelists, who is doing a splendid work in the New England states. He began as our evangelist in October. His labors for the most part will be in the New England states, co-operating with the New England Board. However, in November he held a splendid meeting at Quincy, Ill., resulting in seventy-five additions. He was busy in December in the vicinity of Boston, holding meetings, setting things in order and pushing interests of the Kingdom of Christ in the Haverhill, Boston, Swampscott, Lynn and Everett Churches; later he held a short meeting at West Rupert, Vt., and Worcester. Evidence comes to us from various sources that, as a result of his activities, our cause in New England is considerably brighter.

In Appreciation of the Year Book

"I am in receipt of the Year Book and have looked it over with a great deal of interest, and I write to congratulate you upon the monumental service you have rendered, especially in the tabulation of our Missionary receipts."—D. Y. Donaldson, Secretary, Kansas City, Mo.

"Permit me to congratulate you on the Year Book, which came to my hands this morning, and has been most carefully examined. It is by far the finest piece of work your society ever put out. It will be of great advantage to the churches, and will inspire them to greater efforts because of the tabulated reports of gifts for all missionary and benevolent purposes."—E. W. Cole, Huntington, Ind.

"I have just gotten the Year Book, and I hasten to express my appreciation of its thoroughness and the taste displayed in its preparation. I wish especially to commend the list of churches."—Geo. B. Ranshaw, Elyria, O.

"The Year Book for 1912 is in hand. The additions to it make it far the most valuable annual put forth by our people."—W. J. Wright, Enid, Okla.

"The Year Book has come. It is not a gold mine for then you would have to dig for the gold, wash and refine it. That has been done for us, so I will say it is a great coffer filled with coined gold."—W. W. Phares, Anadarko, Okla.

"The Year Book was received in due time, and I desire to express my hearty appreciation for its contents. The workmanship, as well as the material that composes it, is certainly a credit to your office. I do not know who is responsible for its make-up, but it comes to our office and brings information that is very valuable to the Disciples of Christ."—B. S. Denny, Des Moines, Iowa.

"Year Book at hand and I have looked over it with interest and think it the best ever."—J. M. Delezene, Claremont, S. D.

"The Year Book of the Disciples of Christ just issued by the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio, is a great improvement over all its predecessors. It is a real Year Book."—The Christian-Evangelist, St. Louis, Mo.

"The new Year Book issued by the A. C. M. S., is at hand. It is the most pretentious effort of the kind yet made. It has many good features."—Christian Standard, Cincinnati, O.

"Year Book received. I must congratulate you on it. It is the best we have ever gotten out. Good for you, and keep up the work of climbing to dignity and efficiency."—Frank L. Van Voorhis, Green Bay, Wis.

The American Society is ready to fill all orders for this most useful compilation of the condition and work of the Churches of Christ in America.

GRANT K. LEWIS,
Secretary.

Hiram College Notes

The annual Inter-society debate was held this week. The Daphnic Society won on the negative side of the question, "Resolved that all the elective-administrative officials of the state of Ohio should be subject to the Recall." The winning trio of debaters were Hiram Van Voorhis, Craig Schwartz and L. W. Bates. The Hesperian Society were represented by O. F. Barcus, Harley Garver and O. T. Lytle.

Hiram students without an exception regretted to see the departure of Rev. R. H. Miller for his home in Buffalo, N. Y., following a most successful series of evangelical services. Aside from the regular services of the church, which included several chapel talks and other meetings, Mr. Miller won his way into the hearts of the college men and women as few men are able to do. His labors therefore left a wholesome influence which is incalculable, and which will be felt not alone in Hiram but wherever the students are scattered.

An inspiring missionary rally was recently conducted in Hiram, by E. W. Allen, C. P. Hedges and assisted by several Hiram students. Mr. Allen, alumnus of Hiram, delivered a forceful address at the chapel session on the benefits which the world commercial derives from the work of the missionaries. He was followed by the other leaders who spoke briefly.

The first number of the winter term Y. M. C. A., lecture course was given Wednesday night to an appreciative audience. The English opera company was the attraction. The remaining course is composed of lecturers Dr. Arthur, A. L. Blair, H. V. Adams and Lee F. Lybarger.

Friends of Hiram and especially those who have children in college should not be alarmed over a certain report of an alleged hazing which was spread over the country in various newspapers. The affair which gave rise to the report, was wholly a student

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escapade happening often in every college where students are allowed a share in preserving order and decency among their own number. The part played by one student as the result of which another was injured was an accident according to the statement of the accused himself, and this is the feature which the newspapers naturally elaborated to make sensational.

Hiram has thus far in the season enjoyed an unbroken series of ball victories. Mt. Union her arch rivals were defeated on the home floor Saturday night in a close and exciting game. Denison University, considered one of the fastest teams of the state fell before Captain Braund's sturdy quintette, on their trip south a few weeks ago. Heidelberg University was swamped on the home floor last week 99 to 15.

O. T. L.

The Bible College of Missouri A Vision.

One of the most pressing problems of the Disciples of Christ is the need of a really great seminary where their students may secure the best that can be given. At the present time no such institution exists in our brotherhood, and it is not belittling the splendid work our numerous schools are doing with their limited resources to say that none of them holds place with the other religious bodies.

In New York City, on a beautiful site overlooking the Hudson River, stands a magnificent stone building which cost more than a million dollars. It is the Union Seminary, supported by the Presbyterian Church. Across the street from it stands the great Columbia University, with which institution Union Seminary is closely affiliated. The Disciples have no such great seminary as this, but they have the vision of one and the possibility of one, in the Bible College of Missouri. Strategically located beside a great university, it possesses the same geographical and economic advantage as Union Seminary. Situated in the heart of the Mississippi valley where no really great seminary exists, it is located where the need is greatest, and where the influence of an ambitious seminary may be felt far and wide.

The Disciples of Christ have neglected education for a century, say some. Others would call attention to the fact that we have lived only one hundred years, and have carried out some fairly ambitious endeavors along educational lines. Be this as it may, it is true that the Disciples have no such schools as their religious neighbors, and now that they have themselves become strong,

face this problem as a pressing one indeed. Many young men have been lost from our brotherhood because in the absence of a school among us where they could get the best, they have gone to other schools.

It looks as if our brotherhood would realize the vision of a great school in the immediate future only by some short cut or immense economic advantage. Where we have built up ambitious lay institutions, the emphasis has been upon the lay side of instruction. Our great seminary is yet to come. And the possibility of it, the foundation of it, already laid, lies in the Bible College of Missouri. It possesses the location, the leadership, the scholarship, all the essential qualities of greatness. It needs only endowment to realize a great dream for the Disciples of Christ. And those of us who understand the school have all faith that as Missouri Disciples come also to understand it, they will, through their generosity, make it the great Biblical seminary of the central west. RICHARD W. GENTRY,

Field secretary.

A Statement of Progress

The receipts of the first week of the Moninger Memorial Fund amount to \$824.29. This comes from 143 Bible-schools and a few individual gifts. Most of the offerings are from the smaller schools, the larger schools having retained their contributions for additional sums next Sunday. Many others have waited another day to take their contribution. Evanton, Cincinnati, Brother Moninger's home school reports over three hundred dollars ready to send it. His fellow-employees at the Standard Publishing Company, have fifty dollars also ready. The prospect is very flattering and there is no reason why the entire \$25,000 should not be cash in hand within a few weeks. Let all

schools respond promptly.

The American Mission offering continues to show splendid increase. At the close of January there is \$22,719.15 from 1,699 schools which is an increase of \$481.74 over the entire offering for the whole of last year. Nearly one thousand schools from whom we heard last year have not reported, some of them among our largest. We are hopeful of reaching \$40,000 in this offering before the Louisville International Convention. Twenty-eight states have already exceeded the Sunday-school offering that they made last year, some of them going far ahead. Notable gains have been made in Indiana, Kansas, Kentucky and Ohio. The increase in these offerings means the advancement of our Sunday-school work.

ROBT. M. HOPKINS.

Cory

Mrs. N. E. Cory, wife of our beloved brother, Rev. N. E. Cory, was born in Hamilton County, Ind., March 19, 1842. She came with her parents to Iowa while young. Married Rev. N. E. Cory on her eighteenth birthday, 1860. To this union were born four children, one girl and three boys. The girl died young. The boys are Chester P., of Keokuk, Ia.; Hugh Milton, of Chicago, and Abram E., of Nankin, China. Sister Cory departed this life Feb. 2, 5 p. m., at her home in Keokuk, Iowa. She united with the Christian church when young and from that day till the day of her departure was interested in every department of church work. When but a girl she took charge of a Sunday-school class and became a faithful and efficient teacher. When the C. W. B. M. was organized she saw, as with the eyes of a prophet, the wonderful possibilities of that organization and at once gave it her whole-hearted support. She soon became known far and wide among the churches for her

splendid judgment and consecration to the Lord's work. She heard the call of the heathen world and sent one of her sons to answer the call. Through a half century of married life with its joys and sorrows, its sunshine and shadows, her faith in Christ and the promises of God grew stronger. She had four sisters who preceded her to the other world. She leaves a husband, three sons, seven grand children and two brothers, Edward Connoran of Winterset, Ia., and Rev. James Connoran of Keokuk, Ia. I have never known a more beautiful Christian life.

Of her it may be truly said:

"Life's race well run,
Life's work well done.
Life's crown well won,
Now comes rest."

The funeral service was conducted by the pastor, in the First Christian Church of Keokuk, Iowa, where she was a member.

Keokuk, Iowa. Robert W. Lilley.

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Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

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